ZIONS HERALD

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"Give Us This Day Our Daily Bread"

OCTOBER 27, 1948

FROM COVER TO COVER

THE UNIVERSE IS SEEKING ENDS, a discussion on an article recently printed in the *Atlantic Monthly,* by the Rev. J. Edward Carothers, minister of Calvary Methodist Church in Albany, New York.....Page 1011

GRIEF CAN MAKE YOU! says the Rev. Charles Havice, dean of chapel at Northeastern University in Boston, Mass.....Page 1016

ONE WORLD IN CHRIST, abstract of the address of Dr. Ralph E. Diffendorfer at the World Missions Assembly in Columbus, Ohio. Dr. Diffendorfer is executive secretary of the Division of Foreign Missions of The Methodist Church.....Page 1017

Plus abstracts of other addresses made at the World Missions Assembly, and memoranda written by the Rev. Dr. Walter W. Van Kirk from the General Assembly of the United Nations.

READERS WRITE

Appreciates Services

With the approach of Church Paper Week I find myself thinking appreciatively of the services of the church press to our program of Methodist Higher Education, and not only to that but to the whole of our denomination and to the entire Christian cause. Without the influence of church papers the work of every person engaged in Christian service would be much more difficult.

We are told that Martin Luther once hurled a bottle of ink at the Devil. May our church papers follow his example and with unerring aim hurl increasing quantities of ink at his Satanic Majesty.

Congratulations on your past record of service and best wishes for future achievements.

(Rev.) Harry Wright McPherson,
Nashville, Tenn.

Disinterested Demagogue

Your editorial, "Recruiting the Leaders" in the Sept. 29th issue, is timely. Have we not overemphasized the parable where the roots of the tares and wheat get intertwined? Indeed, in that same chapter, was not the cause of failure of harvest of one type, that the tares were not removed? They grew up with the wheat and "choked it." It seems to me that Jesus went right after the bottleneck that morning in the temple where the annual bazaar was in peak operation.

You make a few guesses as to why these tired ones do not co-operate. How about the cocktail as a sedative to spiritual living? When spirits are imbibed, the holy spirit or spirit of holiness departs. That has been our Methodist doctrine; we had better revive that doctrine. The cocktail has invaded the ranks of the W.S.C.S. and the official board much deeper than many of us surmise. Not all Methodists put zeal for Christ above the ethics of self indulgence. We need a total abstinence crusade right in The Methodist Church. "You shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in." We need to use much tact in getting rid of these bottlenecks, but get rid of them we must.

(Rev.) Albert E. Whitten,
Limerick, Maine.

Bully

Bully for your editorial on Spain and Franco (ZH, Oct. 6th), especially your repudiation of Chan Gurney's military alliance plan. This shows that all integrity has disappeared from American foreign policy.

(Rev.) Clarence Avey,
Athol, Mass.

Amen

Page 967, last sentence. Amen

B. A. P.
Boston, Mass.

Editor's note: We quote the sentence: "Religious journalism constantly finds itself in the midst of trying to write material so that everybody will understand what it is reporting."

Where Do Veterans Go?

I am sending this to you thinking that you may be interested in the survey which we recently made.

There is what is known as the River Street Housing Project, Mattapan, where it is claimed that one thousand units are to be built. A large number have been built while others are in the building process. This project is between Mattapan Square and Dorchester Lower Mills, where First Church is located; about one mile between the two sections.

Thinking that First Church had a responsibility toward this new community, we made a survey and this is what we found. Of the families visited there are over one hundred Catholics, nineteen Jewish, four Protestants; three of the four are Episcopalians. The Catholics gave their church affiliation as connected with the St. Ang Church, Blue Hill Avenue, Mattapan.

After making the survey, I have wonde what our Protestant veterans do, and wh do they go. Surely there must have bee few in the World War II. I presume w is true of this project is true of the oth in and around Boston, where similar c ditions exist. I think that it is nearly ti that our Protestant veterans got a squ deal in and around Boston.

(Rev.) Norman J. Raison
First Methodist Chu
Dorchester, M

Annual Conference On Preaching

Sponsored by Boston University School of Theology
Copley Methodist Church, Boston

November 1, 2, 3

Theme: Issues in Current Preaching

Monday, Nov. 1st, 2:30 p. m.
Bishop John Wesley Lord, the Boston A of The Methodist Church, "The Faith Declare."

8:00 p. m.
G. Paul Butler, editor of *Best Sermons* book editor of *The New York Mirror,* "Bo and Reading Today for the Minister of morrow."

Tuesday, Nov. 2nd, 9:30 a. m.
G. Paul Butler, "Trends and Tendencies Modern Preaching."

2:30 p. m.
Frederick M. Meek, minister, Old So Church, Boston, "The World of Man and Word of God."

Alumni Banquet, 5:45 p. m.
Stanley R. Hopper, professor of Chris Ethics, Drew Theological Seminary.

8:00 p. m.
James W. Sells, extension secretary, So eastern Jurisdictional Council, The Meth ist Church. "The Regeneration of R Life."

Wednesday, Nov. 3rd, 9:30 a. m.
Edwin J. van Etten, Dean, The Cathe Church of St. Paul, Boston, "The Curse Cassandra."

2:30 p. m.
G. Ernest Thomas, minister, Haddonf Methodist Church, Haddonfield, New Je "The Authority of the Preacher."

8:00 p. m.
Harold W. Tribble, president, Andover-N ton Theological School, Newton Ce "Biblical Theology and Preaching."

Special music at these sessions by Profe James R. Houghton and the Seminary S ers.

The Rev. Leslie H. Johnson is in charg arrangements and tickets for the Alu Banquet.

The Universe Is Seeking Ends

J. EDWARD CAROTHERS

"Man Against Darkness," by Professor W. T. Stace, printed in the September issue of the Atlantic Monthly, was one of a series of essays which the Atlantic is publishing on the general topic of "Morality and Religion."

he article by Professor W. T. Stace, "Man Against kness," (*Atlantic Monthly,* September 1948) is cou- ous, lucid and timely. There can be no question at all that he has stated the case, not only for himself and y of his highly trained colleagues, but also for millions ıen and women who have not read his article.

e observes correctly that "Men have lost the vision of ɔrdered plan and purpose of the world," but I do not ve he is justified in the observation that "in the uni- e outside man (there is) no spirituality, no regard for es, no friend in the sky, no help or comfort for man ny sort."

view of the fact that Mr. Stace has made a definite ment about the nature of the universe in which we it is imperative that we make careful examination of alidity. This must be done without appeal to authority ɔ any kind of special revelation. Mr. Stace cannot be vered in terms of orthodox Christianity, whether Ro- Catholic, Orthodox Catholic or Protestant. He must onfronted on his own grounds, which we understand e the structure of scientific knowledge and its general lusions at this very moment.

ırther, it must be agreed that Mr. Stace is correct n he says that the moral structure of our society will nd upon whether or not it can prove that moral ideals grounded in the very structure of the universe itself. doubt it would be possible to produce a fair number ighly moral persons who face the darkness of a uni- which has no purpose and who at the same time be- in terms of moral ideals which call for patience, fice and tremendous courage. However the average ɔn is the one whose behavior determines the fate of ɔns and of the human race, and if there is no simple uage with which the average man can be convinced hout peddling him a dish of illusion and untruth) his moral life is connected to a Universe of Purpose, the game may be up for the human race. If we have st arrived at the place where moral ideals of good are out any rootage in the scheme of things, it is time we ld know of the tragedy and terminate this painful gle which we had hoped was supported by God in ɔng run.

e must first raise objection to the fact that Mr. Stace oys the word "purpose" in such a way that he would re the universe to have its mind made up in much ame way that a shopper decides to go to the store and a pound of butter. Not that we wish to engage in a sion play by raising the semantic problem, but only ıse it is absolutely essential that when we think about ıniverse we avoid, so far as possible, the element of ning to the universe those attributes which, so far as now, are peculiar to persons. The word "purpose" es that there is a specific destination in mind, and when it has been reached there will probably be another decision forthcoming which calls for a new destination. Or it may mean that a destination impossible of achievement has been chosen, but with the frank recognition that one may not be able to go the entire way. The main consideration is that "purpose" implies a single-mindedness of a sort.

It would be better if we did not limit the universe with such a small concept. This has been recognized by numerous theologians who have faced the problem raised by Mr. Stace. They would suggest that it is necessary to employ the term "end-seeking" if one would hold conversation about the behaviors of the natural universe, which, incidentally, is not a universe of matter in the traditional sense of the term.

Let us go to the heart of the matter with the question: What evidence is there to prove that the universe is end-seeking, and if so, what are those ends?

Be patient, for we must say what we mean by "end" and "seeking." By "end" we mean the achievement of a functional form of a thing or event. An atom, whatever it is, has achieved a functional form and the event of its use and misuse is apparent. A person is an achieved form which functions in a strange complexity of events. There would hardly seem to be any argument with the fact that the universe has within it an amazing variety of achieved forms, and that we are constantly witnessing the fact that these forms are in constant flux of change. A particular atom is not eternal nor is a man. The events of existence take place within a complex structure of reality which can be observed only in part. We attempt to record the events of a day and when we do we call it history, but anyone knows that what we have is a fragment of what has transpired and that it is recorded from a vantage point which is strictly limited.

However the question of whether or not the universe moves in a constant process of achieving forms of one kind or another which can function in a certain way is not to be debated. All scientific inquiry is concerned with a study of those functioning forms; atoms, chemical reactions and social events being among those functioning forms which arouse our curiosity.

However, the question raised by Mr. Stace is whether or not there is any demonstrable direction in this constantly changing process of the universe which makes planets out of star dust and men from the minerals of earth. Is there any demonstrable link between the moral ideals of the human race and the trend (if there is any) of the universe?

Let us first consider whether the universe is trending anywhere. At once we have to take a seat of humility because we know almost nothing about any part of the universe beyond our small earth. However, because Mr. Stace is in the same limited circumstance, it is fair to speak

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only of the realm where the spirit of science and discovery has made some considerable advances within a century or two. These advances have made the half-gods go; of this there is no doubt! Have these advances brought the complete gods in? I think they have.

Increased Sensitivity

1. It seems apparent that evolutionary change has been in the direction of increased sensitivity of organisms. We have been told again and again that the test of survival of any living form is in terms of its capacity to make adjustments. The capacity to make adjustments is one which may require other skills, one of which we will mention in a moment, but it rests upon the natural ability to see, feel and otherwise sense the demands of environment.

This may take place on the simple level of being sensitive to heat and cold, but it may also take place on the level of being sensitive to social demands. A microscopic form of life may die if it is taken out of the water when you climb upon the bank after a swim in the lake, and its death is due to its sensitivity and possibly to your lack of sensitivity with regard to its welfare. But the capacity to be so sensitive to environment is what makes that tiny water organism capable of living in the water, just as your sensitivity suggests that you make for the bank when you begin to tire. In much the same way any group of living things is able to survive only through becoming aware, by means of sensitivity, of the demands of environment.

In our world this is not exclusively a human problem. All forms of existing things are involved in the universal processes of change and decay, but the universal process moves relentlessly in the direction of forming individual species which are increasingly sensitive in the matter of making adjustments to the world as it is. No wishful thinking allowed! If a specy refuses to follow the demands of its achieved sensitivity, out it goes. The universe plays no favorites to its children, dinosaur or bug, ape or man.

That is where Mr. Stace reveals his aching heart because, I think he admits, he would prefer to live in a universe which is friendly to him and to his friends. The answer is that the universe is friendly only to the individual whose direction of development is toward an increased sensitivity to the demands of the immediate environment of life.

This is not a universe especially constructed for the human race, that much is to be admitted. However, it does not follow that the universe is not on the side of the human race (or isolated individuals within it) if the direction of life is rightly set. To say that the universe is friendly to those who are becoming increasingly sensitive is to use language of the poet; but to retain something of the laboratory mood, we might say that the universe will conserve the values produced by the life which moves in a sphere of sensitivity, and sensitivity to the demands of social living is at the heart of morality.

Twentieth century man is currently trying to decide whether to become sensitive or calloused. The human race doesn't quite know as yet whether it would rather go forward through the pains of another evolutionary step or whether it would rather try to survive by stagnat on the level of periodic mass-slaughter. I wonder if th is much argument as to which side the evolutionary p cess is on? Upon whom does the immanent God of universe smile? Not upon any favorite son, but u whatever forms of life there are on this planet which this moment are making the most progress in the gro of sensitivity. The universe is on the side of moral grow it is not the source of moral ideals, but when men conc the moral ideal in terms of increased sensitivity to l demands, God supports the ideal. The human recor bloody enough, but the United Nations is a new being thrust into the future. It is not fair to dub *pseudopodia!* It does not mark the high water mark human dreams, but it does mark the high water mark human organization and declared intention. It revea developing sensitivity.

The Kinsey report, for better or for worse, is disturb but it is a product of a new sensitivity to the fact that human race is going to have to face the facts of life world where marriage comes too late in life for m people, and when it does come there are not eno houses within which homes can become places of ha fidelity. Further, the irregularity of sexual morals is sibly a demonstration of the fact that some people ar sensitive to what goes on in this world that they tr escape from the world of reality by means of sexua And this leads us to our next argument.

Morals And Ideals

2. The universe is such that forms of life have mo toward an increasing use of rational processes to g ideal ends. The example just given, of escape from rea through sexuality, is an admission that most people av employment of rational processes when seeking ideal e The ideal ends of life are many, but all of them are lin to morals. We find serious complaint with the fact Mr. Stace laments that morals and ideals are "merely man." Would it not be more to the point to marvel the human organism has, through a painful hist achieved such manifest expressions of its goals? Wo it be proper to hold that the voice of the Eternal is pressed in the social mores of the human race?

Does Mr. Stace insist that men must be handed t laws on tablets of stone in order to believe in the Which is harder for the man on the street to believe, God hands down moral laws, or that God permits me formulate them for themselves through rational pro ses? It will not wreck the faith if we admit that w men engage in what they think are rational proces they are really giving expression to subconscious feeli of an infinite variety undreamed of, even, by Freud! Th is more to the human mind than meets the surface reasoned discourse, but the trend of the universe seem be toward an increased capacity to employ reason in achievement of ideal ends.

Most men don't pray for rain in the western sectio our country. They either build dams and dig ditche move to California. Man will not forever continue to and solve his problems of race by insisting that on

ior to others. We are following the demands of God ıe gradual development of our capacity to achieve we ought to achieve, not in terms of magic, super- ı and physical force, but in terms of reason.

: have said that the capacity to achieve sensitivity is to the survival of any form of life, and it is now es- ıl to insist that this sensitivity must be accompanied e growth of skills in reasoning out solutions which nake it possible for life to escape death as a result of ivity which is that and nothing more. We must re- sensitive to the sun and rain, but we must have enough to build shelter.

t not the clear testimony of human history that the f rational processes to secure ideal ends is one of the amazing things we know anything about? The stub- clinging of superstition and unreason only serve to : more majestic the shaft of reasonable effort which s to protrude through the irrationality of much that his effort to secure the achievement of moral ideals th intimate and wider social relationships is not only dit to the bravery of the human organism, it is also dication of the nature of things. The striving to gain olds which will lead upward along the paths of rea- ıle achievement is part and parcel of the total process istence, and if we may fall backward a moment to oy the term "purpose," we would say that it is the ose of the universe to produce men who can hit upon ıal solutions of problems which affect survival. If purpose is not realized in the human race, for some n or other, it does not follow that it will not be ved by some other form of life.

is point of view lies somewhere between the senti- al notion that God will shelter and guide the hu- race to a snug harbor no matter how long it takes, the stark conclusion that there is no abiding purpose e heart of existence. The view we maintain is that nds now being sought by the universe are, some of , of value to persons. There are other ends which are, ıbly, of value only to persons; and there is, truly, no ıntee at all that they will be achieved by the human However, with application and disciplined flexi- , successful adjustments, which are based upon ac- e rational conclusions as to what is required from to time, can lead to survival. There is nothing to nt it. The universe is "moral" enough to encourage trust it at least that far.

There is another quality of the universe which leads e undebatable conclusion that there is a scheme of s and we can know in part what that scheme is. I d now seek to introduce a word which chemistry has into a household term: synthetic. However, I wish ıphasize that I am not using it in the household sense, ı, I believe, strongly suggests "that which is a sub- e for the real thing."

tually the word means that several things have been ght together to form a different thing. Certain things brought together to form a substance which had of the properties of rubber, and thus we became ıinted with "synthetic rubber." Right from there we can make our point! This is the kind of a universe where things can be combined to produce different things. To bring it closer home, each reader of these lines is a product of a union of two different persons, but whoever you are, you are not very much like either of your parents when all the facts are in.

This is a universe which is characterized by the observable fact that there is an order of nature within which the synthesis of parts provides the most astonishing possibilities of novelty and emergence of new appearances. Some of these new creations can be managed by man, but limitless numbers have come through other channels. Even if some of them came by what we often call "chance," the fact that they could come at all is a fact. Furthermore, it is a fact upon which one may build a very warm faith.

Permit, if you will, some theological language. The indwelling God of the universe has within his being the resources for multiple combinations of particles, events, ideas, tones or what have you! Creativity is the right and privilege of man, whether in the physics lab or in the realm of love, music and social organization. Every problem has more than one solution and every predicament within which a human being finds himself has numerous alternate avenues of action. The great exception is death, and who would be bold enough to insist that we know so much about life that we may affirm that death is "curtains" for the human career. If one cubic inch of earth's air contains more material than two thousand cubic miles of a comet's tail, who are we to argue that there isn't sufficient room or ingenuity in the art of God to give a man something else to do after he has bungled his way through his three score and ten or has gone the quick flight of the bomb's inhuman roar?

The facts of how the parts of the universe can be combined to make new possibilities come into being are of the sort which tempt one into statements of faith and we are pledged, for the moment, to refrain. Yet it must be admitted that there is a thrill in our simple realization that the universe lends its body to our work, and faithfully gives from its veins the amazing attribute of synthesis. We may introduce the hydrogen to the oxygen, but the universe marries them in order that we may have a molecule of water. That's where we live! We live in a universe which is end-seeking and it co-operates with us as we seek ideal ends; but it also, like a wise parent, permits us to make fools of ourselves if we are not reasonable enough to profit by experience.

We know enough to abolish poverty, end war and limit the pain of those who have fallen victim to accident and disease. That is, a few people know enough. Our problem is that of communications which will, in turn, stimulate the quick growth of wider sensitivity, more faithful rational effort and a readier use of the many possible solutions which are available to the problem-weary human race. Religion is faced with the necessity of communicating to the world the fact that science has discovered a God whose presence is immanent in the natural processes which operate within human life and around it, and that man's destiny is identified with the end-seeking of God.

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Appointment November 2nd.

Any American who does not vote on November 2nd is inviting someone else to become his master. One who does not vote can never feel that the persons elected to public office are his representatives, and he can never feel that the government is his servant. People who fail to accept the responsibilities of citizenship eventually lose their right to democratic citizenship and assume the role of subjects. There is a fundamental difference between citizens of a government and subjects of a government!

The issues before America on November 2nd are important and have basic relationship to the future course of history. In this editor's opinion, Mr. Dewey is the best of the candidates for the office of President of the United States. He will probably be elected although it is not likely that he will be elected by a great landslide. His Congress will be almost evenly divided, and it is clearly an error to believe that his administration will be an easy one. Mr. Dewey will be just as progressive as the people of this nation direct. To overcome isolationism, already in evidence in much of the Republican leadership, will be a difficult task and will be accomplished only through strong expressions of public opinion. Mr. Dewey indicates that he wants to strengthen the United Nations, but this will not be accomplished until this nation does more than it is now doing to build world government. We cannot skirt the U. N. decisions expect at the same time to be giving our strong port to world government.

The questions of civil rights are not since backed by either the Republicans or the Democ The Democrats could have passed a civil rights gram long ago if they had really wanted to, for had a strong majority in Congress. The Republi have a strong statement on civil rights in their form, but show little inclination to do much about plementing that section of their platform. Here a it is clear that public opinion will be the neces force to write into our laws safeguards for our erties. America must restore its civil liberties if to continue to be a democracy.

Here in Massachusetts, the voters have a con cated ballot. They are asked to decide whether l shall be shackled and denied the normal rights of citizens. The Massachusetts voters must de whether a Roman Catholic theological objectio planned parenthood shall continue to be a state Unfortunately the Roman Catholic Church has m of this latter referendum a bigoted religious fi Protestants and Jews, on the other hand, insist planned parenthood is a civil liberty and that to peal the existing prohibition does not jeopardize person's religious conviction. The matter must viewed in the light of the rights of free persons to ercise their religious beliefs according to the dic of their own consciences.

Our appointment on November 2 with the b box must be kept and every detail of that appo ment carefully considered. Our freedom dep upon it!

Latvian Pilgrims Of 1948

Last summer a little motor launch brought n women and children to our New England sh from Latvia. They had saved their money for mo and gave up everything they owned in order to m their journey. They wanted to escape Commu domination in Latvia and find a home here in Am ica. One man among them is a local preacher licen by The Methodist Church, and he and his wife little daughter look forward to settlement here in land of the free.

Since last July, these Latvian refugees have been terned in Boston's immigration station. At firs seemed that they might be admitted under the cently passed Displaced Persons Law,—but the does not provide for them since they do not come

ts provisions. Their present status is a temporary by which they may stay here in Boston's deten- station until next April. In the meantime every t is being made to have them admitted. Church ps are providing for immediate needs, arranging necessary bond, and making plans for the housing guarantee of employment. It is up to the Im- ation Service of the Department of Justice now cide their fate. Your letters urging the admission ese people will be helpful, and we urge you to art of a movement to help welcome these people ir nation. Write your letters to the Immigration ce, Department of Justice, Washington, D. C.

Conciliation With Spain

nericans should now consider the determined ef- to recognize Spain as a friend of the United s. The strong effort to include Spain in the pro- ns of the Marshall Plan last year, was defeated after a great amount of difficulty. It is now clear Chan Gurney, chairman of the Senate Armed ces Committee, as well as Representative ard W. Hall of New York and a number of prominent members of Congress, are going to again for recognition of Fascist Franco's Spain. cold war is being used to good advantage and the attitude of Franco, in recently announcing that ill not help us in a war against Russia unless we gnize him, is a frightening omen. The Roman olic hierarchy in this country has joined the pro- for Franco's recognition. Even James Farley, er chairman of the Democratic National Com- e, and Eric A. Johnston, president of the Motion res Association of America have gone on record voring at least a "footy-footy" arrangement with co.

litarists are not very much impressed with Spain military ally, and international strategists point hat considering the feeling in Europe against the l tactics of Franco, our alliances in Western pe would be endangered by our friendship with . In addition to this, the Spanish press indicates Franco would prefer a position of neutrality to ition of military alliance with America in a war st Russia.

must not allow world peace to be threatened ny alliance with the vitriolic Generalissimo co. There are strong forces at work to end fasc- n Spain and our nation should be helping those and not indicate any aid to Franco. Western Europe is waiting to see whether or not it will adopt democracy, or give in to fascism or communism. We will cast a vote for totalitarianism if we give in to these people who want us to recognize Franco! This nation will not help even its military position by recognizing Franco; it is clear that this nation will jeopardize world peace and the building of a democratic Europe by giving its approval to a form of government which Europeans know means nothing but tyranny and complete enslavement. In our opposition to communism we must not become fascists!

The Hunger In Their Hearts

Last week Boston newspaper readers had a strange sight to behold: for three days, missionary activity made the front pages of all of the daily papers! For two full days, the major Protestant groups met here for one of the regional meetings of the Advance for Christ and His Church. Newspaper reporters were fascinated by the wealth of news material from the missionary leaders who came to this city; Boston's famous Symphony Hall was filled almost to capacity for a mass meeting where the Protestants met to demonstrate their united concern for building a Christian world. Heroic plans were made and received with hearty response by the people who came from all over New England to participate in leading the advance. Methodists are determined first to increase their world service giving by thirty-three and one third per cent, and then raise additional funds for special projects that are needed to expand the current work of their church. The other Protestant groups made similar plans for the united advance and this region of American Protestantism has been greatly enriched by the comradeship and enthusiasm of this new venture.

Bishop Lord wisely admonished the Methodist leaders to return to local churches knowing full well that their task in creating enthusiasm for the advance would be difficult. After all, no money was raised in Boston! The real work of the advance will be done in local churches and it should be the active concern of every churchman to get the information at once so that he will be an enthusiastic participant in this movement which can well be the turning point in world history. The secular world is vitally interested in this movement, as has been demonstrated by the phenomenal press coverage given to the planning of the advance; it is up to the church world to prove that it means business and is determined to work unceasingly for the accomplishment of these goals.

Grief Can Make You!

CHARLES HAVICE

Two theaters were uncovered during the excavations of Pompeii. One of these theaters was set apart wholly for comedy, while the other was wholly set apart for tragedy. But such separation is not true in life. The fabric of our living contains neither wholly the gold of gaiety nor wholly the black of bereavement. Exultation and depression, tranquillity and storm, victory and defeat, joy and sorrow — these are the contrasting threads in the garment of life. Nor is it in our power to eliminate the tragedy and sorrow in human experience.

Edgar Allen Poe reminds us of the inescapability of death in his story "The Masque of the Red Death." Prince Prospero was celebrating, with a thousand guests, the escape from the pestilence. In his great castle he was giving his gay masked ball — safe and immune, so he thought, from the ravaging disease. At the stroke of midnight, the masks were removed. There stood the Red Death. It had made its way through all the locked doors and thick walls. Death is inescapable. No human power, no wealth, no wisdom, no preoccupation can outwit man's mortality. Saint Augustine observes: "Our life is so brief and insecure that I know not whether to call it a dying life or a living death."

We can very easily spoil life with morbid attitudes about death. It is on the side of neurotic living and unhealthy mindedness to dwell overmuch on death and dying. There is the line of a hymn: "Earth is a desert drear, Heaven is my home." We don't sing it much today, as that song has the wrong focus. It goes against a wholesome enjoyment of life. To one person who was over-concerned with the world beyond, Emerson's impatient comment was "one world at a time." A profound teaching in sound religion is that, in our anticipation of celestial joy, we must not live this terrestrial life irresponsibly or contemptuously. The humanitarian, constructive work of the world is never done by persons who waste their days in morbidly contemplating death.

On the other hand, it is unwise and unhealthy to attempt to ignore the fact of death and the irreparable losses that surely come. This mistake is probably no less serious than the mistake of dwelling over-long on death to the neglect of wholesome living. It is hurtful to our minds and souls to attempt to cover the deep wounds of bereavement with superficial ointments of busyness and empty evasions. G. K. Chesterton says: "The way to lessen a sorrow is to make a lot of it. The way to endure a painful crisis is to insist very much that it is a crisis."

Dr. Erich Lindemann, distinguished psychiatrist of Harvard University and the Massachusetts General Hospital, has been making a careful study of the effects of bereavement upon the human personality. He emphasizes that it is serious folly to attempt to cover up and repress poignant grief.

The late Rabbi Joshua Loth Liebman, our beloved friend whom we have so recently lost, has given us in his invaluable book "Peace of Mind," several laws for governing grief. One of these laws is that we should expre much grief as we actually feel. May I say, as a resu having had the privilege of participating in a numb Temple services, that the Jewish congregation has most wise to give opportunity for expression of grief part of the worship service. Christian churches woul well to make more use of this spiritual aid.

One of the supreme contributions that religion m is in meeting man's needs — both *in excelsus* and *de fundis!* Isaiah proclaimed that religion would bin the broken hearted. The psalmist said: "The sacrific God are a broken spirit." Again: "Many are the a tions of the righteous, but the Lord delivereth him of them all."

There must be frank acknowledgement that gri real, that loss has left an emptiness which makes the heavy. Some one has said that "sympathy is *your* in *my* heart," but no sensitive person will ever try to sole you by saying that time will help you forget. there is no forgetting! There is no evading! Grief ca be evaded, it must be endured. But there are several t which you will do well to consider.

First, bereavement can make you stronger. The nothing to fear now. Nothing can touch you. By the of God, you have gone through the darkest valley o shadow of death. You are stronger than anything tha can do to you. It is said that the famous strength of mascus steel was due to the fact that it was smelted b charcoal of a thorn bush from the desert. There is th saying that "he who is born in the fire will not fade i sun." Such is the quality of heroic living now given to

Second, bereavement can make you more understan of life and more magnanimous toward others. "In a w where there is death, there is no room for hate." C anguishes of the soul can make all of us kindlier and compassionate. The clean sorrow of death can purge spirits of all hate.

Bereavement, too, can lift you out of all pettiness. " that are washed with tears can see more clearly." Th reparable losses of our lonely years can give a larger and a longer perspective.

Moses endured as having seen the invisible, the tells us. With his eyes fixed upon eternity, the tasks difficulties of daily life could be borne with the pow a great purpose. The Bible also says: "Jesus knowing that he was come from God and went to God . . . to towel and girded himself." Note that the last part o statement is not an anticlimax. Even the details o daily round — the taking of a towel — can have new nificance when we realize that we have come from and shall return to God. Probably there is no better for us to handle our griefs than to translate them helpfulness toward those around us who so much our insight and strength. May God give us the will the courage, under the very shadows of bereavemen live in serene trust and in unfailing service to others!

One World In Christ

RALPH E. DIFFENDORFER

: of the Foreign Missions Conference are convinced he secret of permanent peace is *One World In Christ* world united through a common faith in God gh Christ and so thoroughly "in Christ" that His nandment to love one another is fulfilled in all hu- relationships.

: missionary people must demonstrate to the world ve can adjust ourselves to new conditions and to new nges just as thousands of people have done in the ict of the recent war. We have done nothing of that yet. We have gone on smugly just as we were, doing obs in the old ways when the whole world has been l inside out! We will never get Christ before the l today if we do not have bigger plans and exercise tremendous power than we have exerted in the past. her we are going to rise to the opportunities that are e us today or we are going to be moved increasingly the sidelines and other forces and agencies are com- orward with positive programs to meet the world's .

e Soviet idea is one that speaks directly to the prob- of Asia, speaks to the hungry and the landless, the ridden and the oppressed. The frontiers of World nunism inch forward all over the map.

ey can be pushed back only by the forceful offensive idea and program that stops them in their tracks. tians must either serve the needs of all God's men than the Communists do or else prepare to yield d to them. The issue is that clear.

manity stands at the parting of the ways. In one stands the universal Christ — His road leads to peace n a world community of brothers. In the other road s black Chaos — His road is the way to war and to icide of civilization. For the world-minded Chris- he choice ought to be perfectly clear, and the cost of hoice, the cross, to be paid with singleness of mind gladness of heart.

Emphases In The Advance

Christianizing rural life through service and training rs with a comprehensive approach to the village; to de training in improved agriculture, better housing, tion and public health, co-operatives, recreation, ual uplift through worship, religious education, tian home and family life. A thousand rural mis- ries are being sought to go to the various fields dur- he next ten years, trained along these various lines, pplement national leaders and to multiply their ers.

Developing Christian urban centers. Cities and in- ial areas are receiving the life-blood of the country- The return of service men presents new opportuni- Churches in city and industrial areas should minister ly to the surrounding communities through clinics others and children, day nurseries, guided recreation, ding Christian book shops, libraries and reading s, hostels for Christian youth, audio-visual and adult education, special services for women in industry, co-operatives, goodwill industries and other self-help projects demonstrating the Christ-like interest in every life and all of life.

c. Literacy campaigns, with the ideal of "a literate Christian church" following up the creative work of Dr. Frank Laubach, providing literature for new literates, training classes, etc.

d. Literature for the church and community to meet the needs of the rapidly increasing literate peoples. The present famine in Bibles and in suitable Christian literature is perhaps the most alarming single feature in the total program of the Christian church. Adequate provision of Christian literature requires trained staff, planned programs, co-operation, recruiting and training authors, artists, editors, publishers and other personnel, funds greatly increased for publication, and facilities for publication and distribution, including book stores, libraries, mobile vans.

e. Christianizing youth and student life. The great work of the Christian associations and the Student Christian Movement needs to be supplemented by church leaders, national and foreign experts, in dealing with the problems of youth in schools, colleges, universities and in industry. The return of service men with enlarged outlook, facing new adjustments, makes new demands for sympathetic counsel. Special literature, hostels, camps and conferences must be furnished to aid in constructive guidance of the leaders of the future in all fields.

f. Christianizing home and family life as a most effective witness of the power of Christ to change and uplift ideals in non-Christian lands.

g. Utilizing the radio and other audio-visual aids, in extending Christian service to the whole community offers new and greatly enlarged fields for co-operation under expert leadership.

h. The ministry of compassion as evidenced in medical and public health work calls for re-opening and re-building hospitals in war areas, co-operation in programs, training of Christian doctors, nurses and technicians, on the fields and advanced training abroad.

i. The ministry of relief and reconciliation in famine and disturbed areas must be continued in co-operation with Church World Service and other helpful agencies.

j. Continued need of leaders in all lines, and the upbuilding of the Christian church and community calls for continued emphasis on Christian schools and colleges. In many fields changing conditions, new governmental plans and enlarged possibilities through co-operation call for restudy under expert leadership, national and foreign, in order that the creating, pioneer contribution of foreign may continue at the highest level.

k. The best methods in adult education, co-operatives, rural rehabilitation, technical services, Goodwill Industries will be studied and employed in all phases of the advance program by planning committees of the various area and functional committees.

PERSONS

An extensive renovation of the exterior of the Methodist church in North Grosvenordale, Mass., has been carried out successfully. Parts of the church have been painted, broken panes of glass replaced and the front has been shingled in white. The completion of these repairs was celebrated on Tuesday, Oct. 12th by a dinner and reception for the Rev. and Mrs. Albin Dahlquist and their daughter, Nancy. The Dahlquists were very cordially welcomed on this return visit to their former parish. Mr. Dahlquist is now superintendent of the New Bedford District. The Rev. G. Stanley Helps is minister of this church.

Bishop John Wesley Lord, resident in the Boston Area, preached the morning sermon, and the Rev. Raymond S. Proudfoot, minister of the Grace Methodist Church in Haverhill, Mass. the evening sermon, at the seventieth anniversary of the Vine Street Methodist Church in Lawrence, Mass. on Sunday, Oct. 10th. The observance of the anniversary was concluded on Wednesday, Oct. 13th, with a catered banquet, at which the Rev. Ray H. Cowen, superintendent of the Southern District of the New Hampshire Conference was the speaker. The Rev. Karl H. Thiem is pastor of the church.

Mrs. Edna Louise Keith, wife of J. Howard Keith, a leading member of the First Methodist Church in Willimantic, Conn., passed away on Sunday, the 17th of October.

Lycoming College, Williamsport, Pa., with a heritage of 100 years of distinguished service, opened the first year of its new status as a four-year, degree granting institution, with an enrollment of over 900 students.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period, Monday, Nov. 1st through Friday, Nov. 12th, at 8:10 a.m.

Nov. 1—Dr. Wesley G. Huber, Evangelical Ass'n of New England.

Nov. 2—The Rev. B. A. Galloway, St. Paul's African Methodist Church.

Nov. 3—Dr. Emil M. Hartl, director, Hayden Goodwill Inn for Boys, Boston.

Nov. 4—Dr. Peter Y. F. Shih, Chinese Mission of Boston.

Nov. 5—The Rev. Charles E. Pederson, Calvary Methodist Church, Arlington.

Nov. 8—The Rev. P. C. Clark, Baptist Church, Billerica.

Nov. 9—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.

Nov. 10—The Rev. Ralph S. Steele, director of religious education at Newton Upper Falls.

Nov. 11—The Rev. Wm. H. Green, Union Congregational Church, South Medford.

Nov. 12—The Rev. Chester A. Porteus, rector, Christ Church, Quincy.

Hiroshima Gavel

COLUMBUS, O.—A survivor of the bombing of Hiroshima—Takuo Matsumoto, graduate of Ohio Wesleyan University and principal of the Methodist High School for Girls at Hiroshima, Japan, presented a gavel to the Rev. Dr. Ralph E. Diffendorfer, New York City, executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension, at the opening session Wednesday, Oct. 6th, of the Foreign Missions Assembly here at Memorial Hall.

The gavel, carved from the stump of a tree destroyed by the first atomic bombing of Hiroshima, was presented to the presiding officer of the assembly as a "token of deep esteem and great appreciation" for his contribution to the cause of missions, particularly for Japan and other countries of the Far East.

In accepting the gavel, Dr. Diffendorfer expressed the hope that "we may create a world in which atomic bombing will have no part whatsoever."

Matsumoto told of the destruction of the Girls' School founded 62 years ago by Methodist missionaries as the first girl's school and the first Christian school in Hiroshima. The bombing killed 18 teachers, 350 girls and leveled the school. Matsumoto's wife was a bomb victim and he was gassed and burned. He expressed the hope that there shall rise out of the ruins a real Christian church and school and that Hiroshima's frame will be derived not merely from the bombing but also as a Christian city representing Christian principles and democracy.

At the annual banquet of the Wesley Foundation at Amherst, Mass., the Rev. Robert L. Tucker of the First Methodist Church in New Haven, Conn., was the speaker. Dr. Tucker is the director of the Wesley Foundation at Yale and took for his subject, "The Effect of Secularism in our Personal Lives." This annual banquet is given by the members of the Wesley Methodist Church in Amherst for the members of the Wesley Foundation related to that church. It is but one of a series of enterprises characterizing the splendid program of this church under the leadership of its pastor, Dr. James H. Laird.

Earle H. MacLeod, who was associated with the staff of Methodism's Crusade for Christ and has had wide experience in advertising and public relations, has been pointed publicity representative by the Co cil of Secretaries of the World Service Boa and Agencies of The Methodist Church. fices have been established in the Metho Building, 740 Rush Street, Chicago. An act layman in the First Methodist Church Des Plaines, Illinois, and publicity direc for the Chicago District Camp Ground sociation at Des Plaines, Mr. MacLeod well known in church circles. During his c nection with the crusade, he covered ma conferences and travelled widely through the nation on field assignments.

The Rev. Dr. Ward Redus, associate p fessor of religion at Southern Methodist U versity, Dallas, Texas, has been chosen succeed the late Dr. Lucius H. Bugbee writer of the lesson exposition in *Wes Quarterly,* a church-school periodical p lished here by the Editorial Division of General Board of Education of The Me odist Church, beginning with January 19 *Wesley Quarterly,* with a circulation of 80 000 is the most widely circulated Metho church-school periodical. It features the ternational Sunday School Lessons for Adu Dr. Lyndon B. Phifer is editor.

Francis B. Ierardi of West Somervi Mass., managing director and editor of National Braille Press, and member of College Avenue Methodist Church in Som ville, was recently awarded the Migel Me of the American Foundation for the Bl for 1948, for "outstanding service to blind." Dr. Robert B. Irwin, executive rector of the National Foundation for Blind, made the presentation to the 61-ye old blind editor and social worker, at for exercises dedicating the new National Bra Press building at 88 St. Stephen's St., B ton. Mr. Ierardi, who graduated from Pe ins Institute for the Blind in 1908, star his publishing business in 1927 on gifts to ling $1500. Today, he values his buildi and equipment at $90,000. An employee the State Division for the Blind, he never taken a cent from his publishing terests. Mrs. Ierardi is an active member the College Avenue Church.

The Rev. and Mrs. Oscar Poeld of Marbury Terrace, Jamaica Plain, Mass., be very happy to lecture in the churc regarding the Latvian pilgrims who arri in Boston last summer, and who are interned at the U. S. Immigration Stat in East Boston, Mass.

Mrs. Herbert F. Fulton, wife of the pas of the Methodist churches in Colrain East Colrain, Mass., passed away on 14th. Funeral services were held on Sa day, Oct. 16th at Wesley Methodist Chu in Worcester. The Rev. George A. Fal was assisted in the service by the Revs. Geo E. Heath, Maurice L. Bullock and Will R. Nordos.

Rev. Dr. C. Oscar Ford, retired mem- the New England Conference, who en serving in the pastorate of the Pros- reet Methodist Church in Gloucester, passed away there on Oct. 17th. l services were held on Oct. 20th in ospect Street Church, under the direc- the Rev. John C. Wingett, superin- of the Lynn District. Dr. Wingett sisted by the Rev. J. Franklin Knotts, v. George E. Heath and the Rev. Leon etti, pastor of the local Universalist . Dr. Ford leaves his wife, Mrs. Flor- Bartch) Ford, and three daughters: ames N. Stavros of Gloucester; Mrs. ck Hutchinson, Winthrop, Mass.; Mrs. Bonnet of Honolulu; and a brother, v. William H. Ford of Philadelphia.

Rev. Dr. Charles M. Sturgess, retired r of the Troy Conference, minister of ethodist church in Bennington, Vt., 927 to 1945, passed away at his sum- ome in Riparius, N.Y., on Oct. 11th. l services were held in Bennington on 3th, with burial in the Park Lawn ery. Dr. Sturgess is survived by his Irs. Mary Sturgess, and two daughters, of Washington, D.C., aand Dorothy v York City.

Rev. and Mrs. Robert E. Bergmark, of ellesley Community Methodist Church, ace the birth of a daughter, Martha n the 27th of September.

monthly meeting of the Deaconess Aid of New England, Inc., will be held sday, Nov. 9th at 2 p.m. in the parlor ley Methodist Church, Boston. The nal period will be led by the Rev. Burns, minister of Harvard-Epworth list Church in Cambridge, Mass.

p Alexander P. Shaw, resident in the ore Area of The Methodist Church, eliver the Founders' Day address at College, Greensboro, No. Carolina, nday, Nov. 2nd, on the occasion of the nniversary on the founding of the

trustees of Boston University, at their meeting on Oct. 28th, authorized the of a contract with the Turner Con- n Company, Boston, to build the at the center of Boston University's npus on the Charles River. President announced that work will commence

p John Wesley Lord, resident in the Area, will deliver a sermon titled Present Crisis," from Manchester, N. the first half of CBS' "Church of the unday, Oct. 31st (CBS, 10:00-10:30 a.m., EST., from WFEA, Manchester). Sacred music will be sung by the choir of the First Methodist Church of Manchester.

Mrs. and Mrs. Lewis G. Mason of Westwood, Mass. announce the birth of their first child, a son, Earle Francis, born at Richardson House in Boston on Oct. 15th. Mrs. Mason is the daughter of the Rev. and Mrs. Francis W. Brett of Faulker Methodist Church in Malden, Mass., who are rejoicing over the arrival of their first grandchild.

The Conference on Social Action, an nounced in previous issues of Zions Herald will be held at Copley Methodist Church, Boston, on Friday and Saturday, Oct. 29th and 30th. This conference is held under the auspices of the Board of Education, Commission on Social Ethics, Woman's Society of Christian Service, Methodist Federation for Social Action and Board of Missions of the New England Conference.

The Rev. Dr. T. Ross Hicks, minister of First Methodist Church in Northampton, Mass., is pictured presenting an orchid to Mrs. Julia Strong, the oldest member of the church, on her 92nd birthday. Mrs. Strong, who has been a member of the church for 79 years, is a regular worshiper and a regular attendant at the Good Will Bible Class, of which she was the teacher for 27 years. Her grandfather, Louis C. Phelps, was one of the founders of the church in 1842.

The Centralville Methodist Church in Lowell, Mass. held its 60th anniversary celebration on Oct. 23rd and 24th. On Saturday evening, a banquet was held followed by an evening of entertainment. The guest speaker was the Rev. William H. Vastine, a former pastor who is now minister of the Methodist church in Windsor, Conn. Dr. Ralph Decker of Boston University School of Theology, preached on "The Forward Look" at the Sunday morning anniversary service.

Sentenced For Disrespect To Pope

Rome (RNS) — Accused of showing open disrespect toward Pope Pius XII, 23-year-old Danilo Campani was given a ten-months' suspended sentence by a Leghorn court. Campani was charged with having started to whistle during the showing of a documentary film in which the Pope was depicted bestowing his apostolic benediction. The sentence was said to be the first of its kind imposed by an Italian court.

Dr. Bosley At Tufts

Dr. Harold A. Bosley, dean of the Divinity School of Duke University, gave an address on "The Nature of Liberalism" on Sunday afternoon, Oct. 24th, in Goddard Chapel on the Tufts College campus in Medford, Mass. as the annual Russell lecturer.

Noted as a compelling preacher and interpreter of modern religious thought, Dr. Bosley was pastor of the Mount Vernon Place Methodist Church in Baltimore, Md., for eight years before being called to his present post at Duke last year.

Eighty years ago, in 1868, through the bequest of James Russell of Arlington, Mass., the first Russell lecture was given at Tufts. Since that time, annually on a Sunday afternoon in the autumn, a distinguished religious or lay leader of American thought has been invited to present the address.

Vermont Trustees

The annual meeting of the Board of Trustees of Vermont Junior College, Montpelier, Vt., was held in the Gary Library on Monday, Oct. 11th. The following officers were elected: president of the college, John H. Kingsley; chairman of the board of trustees, Charles B. Adams; vice-chairman, Deane C. Davis; secretary, Glenn C. Carpenter; treasurer, Lauman B. Howe; assistant to the president, Perley A. Foster.

The executive committee was Charles B. Adams, Glenn C. Carpenter, Deane C. Davis, Harold A. Dwinell, Cornelius Granai, John H. Kingsley and the board of investments, Fred A. Howland, Glenn C. Carpenter, Charles B. Adams, Harold A. Dwinell, J. Deane Patterson, with John H. Kingsley as comptroller.

It was proposed that the college conduct an Institute on Character, in accordance with the needs and requests of many people in the educational field and the churches. A committee was appointed consisting of Alfred H. Avery, chairman; Frank H. Ryder; G. Lewis Porter; President Kingsley, ex-officio; and Ralph E. Noble, president-elect.

A committee on Development and Planning was appointed as follows: Glenn C. Carpenter, chairman; Cornelius Granai; S. W. Francis; Alfred H. Avery; Deane C. Davis; and the chairman of the board, Charles B. Adams; President Kingsley; and Dr. Ralph E. Noble.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 7.

DRAMA IN THE BIBLE. JOB I:I; 2:I-6; 42:I-6

The Drama of Job

Among the many forms of literature found in the Bible is drama. Job is the purest and perhaps the most striking dramatic literature in the Bible. As in every great drama there must be a human problem which furnishes the theme; Job raises the age long question of human suffering and seeks to answer it within the framework of the experiences of a good man who suffered untold agony and misery. The problems raised by Job are as puzzling today as they were when the book was written. They are raised whenever we suffer or see others suffer or see others suffering. Chief among the problems are these: Is all suffering the result of sin? Why do the righteous suffer and the wicked go unpunished? And if God is all-powerful and just, why does he permit evil in the world? The answers to these questions are sought by Job and his friends.

The outline of this mighty drama of human suffering is simple but very effective. Job was a perfect man who was assailed by Satan. The scene opened in heaven, and a conspiracy was formed between God and Satan to test Job. How Job was tested by misfortune and suffering, and loss of his possessions furnishes one of the most moving dramas of all literature.

In testing Job's faith, he was shorn of his property, his children, and his health. To top off his misery he was stricken with leprosy. Three of his old friends gathered around him to comfort and lament with him for seven days and nights. They proved to be poor help in his hours of need, for they plied him with questions which all but drove him to a denial of his faith. They finally broke Job down until he cursed the day he was born. They tried to get him to admit that sin had caused his misery, but he denied his guilt and in words of enduring wisdom, and power God answered Job. The struggles of Job for an answer to his questions were rewarded by words which bring comfort and faith to every sufferer.

God's Answers to Job

Job approached God with humility and repentance for his doubt. He said in part: "Wherefore I abhor myself, and repent in dust and ashes."

In this frame of mind and attitude of heart, God could deal with Job. The first word God spoke to Job in reply to his many questions, was calculated to deflate him: "Who is this that darkeneth counsel by words without knowledge?" God roused him from his weakness and commanded him to get up and gird himself like a man for: "I will demand of thee, and answer thou me." God's speech which followed is one of the great passages of literature and a classic silencer to the questioning man who goes beyond his depth of knowledge.

The meaning of this great passage is that God is almighty, and our puny minds cannot match his wisdom. It may be said to the credit of Job, that he quickly replied to God, "I know that thou can'st do everything." It the language of an almighty and supreme being was supreme in his universe.

Too much cannot be said for Job in his attitude tow life and God. He was not a whining, puny weakling, a strong man who demanded an answer to the riddle life and the meaning of the universe. He was not goin be pushed and shoved around by anyone on this e without an explanation. He put his questioning frie in their places and would not be browbeaten into ad ting that he had brought on everything from boils nagging wife by his sins. He was not a victim to that of cheap and sleasy theology which fastens all the of the world on some poor human being who has done best he could in a very real and often hazardous univ This is a grim world in which many good men and w en suffer far beyond their deserts even if they have sin and have come short of the glory of God or any o ideal. At best we have our very grave human limitat and are quick to recognize them in ourselves and others to strict account for theirs.

It is sensible to freely admit that we are living world which does not furnish every answer to all questions.

"Though He Slays Me"

When Job uttered the words, "Though he slays yet will I trust in him," he gave us the answer to question of how we should react to suffering and mi and undeserved punishment. This attitude will fur us with a way of life which cannot fail in fair or weather. Nobody can work out a reasonable and answer for all the questions which life throws up to The smartest philosophers can only push back the plies and explanations of the whys and the wherefore the universe until they get word formulas that suit th selves. "Most discussions of the problem of evil are a of the problem of evil itself," said a great philosoph

While the smart men are rigging up an answer to problems of pain and suffering and misery, the good ple who are little in the sight of paper-work researc go on trusting God and trying to get a bit of relief f pain. The word of one such is worth all the easy w of the philosophers who can't find an explanation for fering. Job stands forever as the type of human being is not going to toss overboard a faith in God whi real and genuine because he cannot find the reason he suffers while others less worthy do not. He is wi to wait until all the evidence is in before blaming ill, personal and social, upon God.

The words of God to Job out of the whirlwind, sh be read and taken to mind by the searchers for life' swers. They warrant space in any discussion of the de meaning of life.

General Assembly Of The United Nations

Excerpts from memoranda prepared by the Rev. Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America. Dr. Van Kirk is attending the General Assembly as the accredited observer of the Federal Council.

: question of international control of atomic energy ome before the General Assembly when that body es and acts upon the three reports of the Atomic y Commission.

: Federal Council of the Churches of Christ in Amer- s among the first of the American non-governmental izations to recommend that atomic energy be placed strict international control. Many of the council's tuent communions have taken similar action. Dur- e past two years the churches have followed with nterest the deliberations of the Atomic Energy Com- n, instituted by the General Assembly in Jan. 1946.

: commission, during this period, has sought to make the essentials of an acceptable and fool-proof plan e control of atomic energy. The control plan ac- le to the majority of the commission includes the ship and licensing by an International Authority of nes in any country containing deposits of thorium nium, the ownership and operation of all chemical etallurgical plants for treating key substances, and ilities capable of producing nuclear fuel as well as powers of inspection.

: proposals recommended by the majority of the com- n have been rejected by the Soviet Union as an un- nted infringement of national sovereignty. It has he contention of the Soviet Union that a convention ving atomic weapons and providing for the destruc- f existing weapons must precede any control ar- ment. This point of view, in turn, has been rejected : majority of the commission.

ts third report to the Security Council (May 17, the Atomic Energy Commission summarizes its efforts to discover ways and means to eliminate the rs of diversion, clandestine activities and the seizure mic materials and facilities. The Security Council een advised, in earlier reports, that the establishment international system of control "requires that atomic must not be developed on the basis of national in- and needs, means and resources, but that its plan- nd operation (must) be made a common enterprise its phases."

pointed out in the third report that "the majority commission is fully aware of the impact of its plan ditional prerogatives of national sovereignty. But in e of the realities of the problem, it sees no alternative voluntary sharing by nations of their sovereignty field to the extent required by its proposals. It finds er solution which will meet the facts, prevent inter- al rivalries in this most dangerous field, and ful- : commission's terms of reference."

as further held that "secrecy in the field of atomic energy is not compatible with lasting international security. Co-operative development and complete dissemination of information alone promise to remove fears and suspicions that nations are conducting secret activities."

The conclusion is then reached that "the failure to achieve agreement on the international control of atomic energy arises from a situation that is beyond the competence of this commission. In this situation, the commission concludes that no useful purpose can be served by carrying on negotiations at the commission level." Accordingly, the Atomic Energy Commission recommended "that until such time as the General Assembly finds that this situation no longer exists, or until such time as the sponsors of the General Assembly resolution of January 1946, who are the permanent members of the Atomic Energy Commission, find, through prior consultation, that there exists a basis for agreement on the international control of atomic energy, negotiations in the Atomic Energy Commission be suspended." It was further recommended that the successive reports of the commission be transmitted to the assembly now in session "as a matter of special concern."

Obviously, the "situation" to which the commission refers is the lack of a political accord between the Western Powers and the U.S.S.R.

What now? One of two actions, presumably, can be taken by the General Assembly. It can approve the recommendation of the commission that further negotiations in the Atomic Energy Commission be suspended. On the other hand, the General Assembly can express its judgment for or against the principles embodied in the majority report of the commission, and recommend that negotiations be continued either within the commission itself or at a higher diplomatic level.

It is the unanimous feeling of those representatives of the many American non-governmental organizations with whom I have talked that it would be a fatal blunder for the General Assembly to take the first of those two possible lines of action. Were the assembly to do this, all efforts to achieve international control of atomic energy would be terminated for the foreseeable future. Such action, in turn, would carry ominous, if not fatal, implications for the control of conventional armaments.

It would be far better for the assembly to take the second of these proposed actions. Such action could function as a leverage in the further development of world public opinion in support of continued negotiations along such lines as would be recommended by the assembly.

The latter of these two possible actions is likely to be supported by the United States delegation. Otherwise, the United States would be put in the position of advocating

the termination of negotiations in this important field. For the United States to do this would be politically unwise and morally indefensible.

In their consideration of this crucial issue, the churches will do well to ponder the words of Trygve Lie, United Nations Secretary-General. Mr. Lie characterized the abortive efforts of the Atomic Energy Commission as "one of the most discouraging aspects of the United Nations during the year under review." He then turned to a phase of the problem too little understood by the churches. "The prolonged debate on the control of atomic energy," said Mr. Lie, "and the demonstrations of the tremendously destructive power of atomic weapons that the United States has given to the world have distracted attention from developments in the field of bacteriological and lethal-chemical weapons. Whatever the situation regarding atomic weapons may have been or still may be, there has never been any effective monopoly of bacteriological and chemical weapons. Some of these weapons are probably potentially as destructive of human life as atomic weapons, but not a single proposal has been made by any of the member nations for any system of preventing or controlling their manufacture, nor has there been any discussion or study of the problem by the United Nations. Meanwhile, it is not too much to assume that, as in the case of atomic bombs, stocks of these weapons are piling up and that new discoveries are constantly being made that render them more deadly.

"Nevertheless, all members of the United Nations, including the Great Powers, remain bound by their solemn pledge, made at the first session of the General Assembly almost two years ago, to eliminate all weapons of mass destruction and to reduce and regulate other armaments and, as an essential step to this end, to establish effective systems of international control, which will provide practical and effective safeguards, by way of inspection and other means, against the hazards of violations and evasions."

Genocide

Genocide — the deliberate destruction of racial, national and religious groups — is a matter of vital concern to the churches of the world. A draft Convention on Genocide is now before the United Nations. It is generally conceded that the prevention and punishment of genocide cannot be accomplished by national legislation alone. Hence the effort to place this crime against mankind under the ban of international law.

The General Assembly of the United Nations, on December 11, 1946, labelled genocide a crime under international law. The Economic and Social Council was instructed to prepare a convention for the prevention and punishment of genocide for consideration by the 1947 General Assembly. It proved to be impossible for the General Assembly to take definite action at that time. Accordingly, the Economic and Social Council was asked to give further study to the drafting of a convention. The Economic and Social Council, during the spring of 1948, considered a draft convention. It is this document that is now before the General Assembly. The convention provides that nations which sign this instrument are able prosecute under international law any persons guilty genocide. The courts would be able to award damages survivors of genocidal onslaughts and to stop perso planning the crime. If the convention is accepted by t nations of the world, it is believed outside protection c be given any group threatened with genocide and blanket of international law can be thrown over su groups so that they are no longer at the mercy of a st bent upon their destruction.

Analysis Of The Draft Convention On Genocide

In the preamble, the High Contracting Parties decl that "genocide is a grave crime against mankind whi is contrary to the spirit and aims of the United Natio and which the civilized world condemns."

Article I describes genocide as a crime under inter tional law.

Article II clarifies the term "genocide" in its physical a biological aspects. Reference is made to "acts commit with the intent to destroy a *national, racial, religious political* group, on grounds of the national or racial orig religious belief, or political opinion of its members." cluded among these acts are (a) killing members of t group, (b) impairing the physical integrity of memb of the group, (c) inflicting on members of the group me ures or conditions of life aimed at causing their deat (d) imposing measures intended to prevent births wit the group.

Article III clarifies the term "genocide" in its cultu aspect. Reference is here made to acts "committed w intent to destroy the language, religion, or culture o national, racial or religious group on grounds of the n tional or racial origin or religious belief of its member Included among these acts are (a) prohibiting the use the language of the group in daily intercourse or in scho or the printing and circulation of publications in t language of the group, (b) destroying or preventing t use of libraries, museums, schools, historical monumen places of worship or other cultural institutions and obje of the group.

Article IV specifies those acts of genocide which a punishable.

Article V specifies that those guilty of the acts enu erated in Article IV "shall be punished whether they a heads of state, public officials or private individuals."

Article VI obligates the High Contracting Parties enact the necessary legislation in accordance with th constitutional procedures to give effect to the provisio of the convention.

Article VII provides that persons charged with ge ocide shall be tried by either national or internatio tribunals.

Article VIII specifies that a party to the conventi "may call upon any competent organ of the United N tions to take such action as may be appropriate under t charter for the prevention and suppression of genocid

Article IX deals with extradition.

Article X provides that disputes between the High C

; Parties relating to the interpretation or application convention shall be submitted to the International of Justice.

le XI-XIX have to do with specifications regarding ning into force of the convention; duration of the tion; abrogation and revision of the convention; of instruments of ratification; and registration of vention.

General Debate In Committee VI

e been listening to the general debate in Commit- to which the draft convention was referred by the l Assembly. I present herewith certain of the com- nd observations of various members of this com-

st A. Gross (U.S.A.) strongly favored a Conven- n Genocide and announced that his delegation at a later date present amendments to the draft tion now before the committee. The adoption of ntion, he said, in which for the first time in history vould bind themselves in solemn covenant to sub- nternational penal law treatment by them of their tionals, would represent a milestone in the progress ized mankind. He strongly opposed reference of aft convention to the future International Law ssion for further study.

rto Amado (Brazil) objected to the inclusion of l groups in the convention, declaring that they had stable characteristics of the other groups.

Dignam (Australia) objected to further study by ernational Law Commission. "We want to see it force here," he declared.

d Fikry Rafaat (Egypt) declared himself in favor re restrictive concept of cultural genocide. He de- the inclusion of political groups in the convention erous and declared that punishment of acts of gen- ould not be left to national legislation alone. He avor of action by the International Court of Justice han by a new international tribunal.

Bartos (Yugoslavia) strongly attacked the draft ion and declared that the statement made by the presentative had been prepared to stifle the pos- for delegations to express their views. He said the ore the committee was inadequate. He especially to the fact that no mention had been made of in the convention. He also opposed the inclusion cal groups in any Convention on Genocide.

Shaista S. Ikramullah (Pakistan) charged that tely planned genocide took place in several Indian s with the purpose of eradicating the Muslims. lared that Pakistan was strongly in favor of the l convention.

Egeland (South Africa) said he could not agree view that the draft Convention on Genocide was ome clauses, he said, were vague and imperfect. any governments, he asked, would be willing to as it stood with its vague provisions.

rosov (U.S.S.R.) listed what he considered the ings of the present draft. Among these he mentioned the refusal to link genocide with nazism and fascism; the fact that the principle of Nuremberg, that genocide cannot be justified by command of the law of superior order, was not contained in the draft. He stipulated that the Soviet Government would have several amendments to offer at a later date.

K. V. K. Subdaran (India) favored immediate consideration of the draft convention despite its shortcomings. He said the inclusion of cultural groups in the convention was highly inappropriate. He concluded by strongly refuting the allegations of the Pakistan delegate regarding genocidal crimes in Indian provinces.

Sir Hartley Shawcross (United Kingdom) said that it was vital that the committee should not build up the hopes and expectations of the peoples of the world until an effective system could be created by which these hopes and expectations could be fulfilled. He said he did not feel any particular enthusiasm for the draft. He contended that genocide was a crime primarily committed by states, as evidenced by past experience. "Does anybody seriously suppose," he asked, "that any state would hold back because we agree on some convention?" He asked furthermore whether a state would surrender itself for trial. Genocide committed by states, he declared, was only punishable by war and genocide committed by individuals was already punishable under existing law. He declared, however, that such a convention might make more formal the detestation of mankind for the infringement of human rights, and that his government was prepared to adhere to a convention on the provisions of which there could be the largest common agreement.

Manfred Lachs (Poland) declared that mention of political groups did not belong in this convention and he listed a number of other objections he had to the present

V. P. Kovalenko (Ukrainian S. S. R.) declared that it was strange that there was no indication in the draft that the crime of genocide derived from fascism and nazism.

It will be seen from the above that those opposing the substance of the draft Convention on Genocide did so in one of three ways: (a) by urging reference to the future International Law Commission; (b) by protesting the inclusion of political groups; (c) by criticizing the failure to include specific references to 'nazism' and 'fascism.'

Conclusion

It is always hazardous to predict trends in the United Nations. Despite that risk, I will venture to say that a Convention on Genocide will be approved by this session of the General Assembly.

At the conclusion of the general debate in committee it was decided not to refer to the future International Law Commission the preparation of the final text of the convention. The vote on this crucial phase of the debate was 38 against reference, 7 for reference, and 4 abstentions.

This vote would seem to indicate that the Sixth Committee is determined to place a convention before the General Assembly in plenary session. If the convention reaches that stage, it will be adopted and referred to the nations for ratification.

At The Foreign Missions Assembly In Columbus

Excerpts from some of the addresses delivered at the recent World Mission Assembly in Columbus, Ohio. This assembly was sponsored by the Foreign Missions Conference of North America.

HENRY SLOANE COFFIN

President-emeritus, Union Theological Seminary, New York.

As one travels over the Far and Middle East, the political and economic conditions are often lamentable, sometimes (as in China) tragic. But the condition of the Christian church, save in some Moslem lands, is extremely heartening.

Its leadership is in the hands of competent, often of outstandingly able, Christian men and women. They command the respect of their fellow-countrymen, and are a noble evidence of earlier missionary effort. The heads of its colleges and academies are a group of educators, who for culture, for administrative talent, for Christian purpose and character, need fear no comparison with heads of similar institutions of learning in our own or any land.

The students in theological seminaries, while war conditions seriously interfered with their high school and college training, are a brave, resourceful and devoted company. They are moved by no selfish desire for money, for ministerial incomes will place them among the poor, sometimes the pitiably poor. The hospitals, colleges and schools under Christian leadership have a deservedly high standing, and are thronged by those who desire their benefits.

Above all, one is impressed with the remarkable measure of church unity achieved. This is true in the Philippines, in China, in Siam, and most conspicuously in South India. The new Church of South India, composed of Anglicans, Congregationalists, Methodists, Presbyterians, and Reformed, is the most signal instance of an ecumenical fellowship among the heirs of the Reformation since that event occurred in the sixteenth century. It seems likely to be followed by similar mergers in Ceylon and in North India. It puts to shame our divided Evangelical Protestant Churches in this country, and rebukes our tardiness in attempting a like union.

JOHN S. BADEAU

President of the American University at Cairo.

The Middle East is more than an oil well, more than a political hotspot in a troubled world, more than the crescent banner of Islamic civilization. Before all else it is men and women, communities and nations, caught in the toils of life. Like us, it is human beings trying desperately to find peace and well being in the midst of a problem-filled world.

This simple fact needs to be learned by all of the forces of the Western world, and especially by those of us who believe in the Christian world enterprise. If Christianity has any mission in this day, it is not because it sets itself to oppose other religious systems as such. Its mission lies in its ability to be relevant to human needs. Its success will come only as it proves in the arena of actual living that it can help men solve their problems and find a fuller life.

In this light, look at the Middle East. What are the currents that sweep life there? Surely the most apparent — is it not in every headline? — is the struggle of Eastern people to live their own life. Ever since Napoleon landed his troops in Egypt, Western pressures of every sort have been brought to bear on the nations of the Middle East. France in Syria, Britain in Egypt, Zionism in Palestine — these appear to the Arab to be all parts of the same campaign by the Great Powers to penetrate and control Eastern lands. That is why the recent history of the Middle East has been written in discontent, demonstrations and warfare, for these are the ways in which the Eastern nationalist is voicing his deep desire to be master in his own house.

With resentment at Western pressure goes a growing disillusion with the values of Western civilization. Once our ways seemed to hold the pattern of a new society — and world. That expectation has now lost its promise. After a generation of Western political manipulation, two bloody wars, and repeated broken promises to Eastern peoples, the Middle East has lost in large measure the respect it had for our way of life. It is no longer convinced that the Christian structure of the Western world leads to a better society or a more just organization of national and human relations.

These two problems come out of the contact of the Middle East with the Western world. There is a third problem that is purely indigenous. It is a deep sense of social need. That the Middle East, like much of Asia, is beset with the ills of an ignorant and undernourished peasant society, is not news. The news lies in the growing concern of this generation in the face of such ills. As one of Egypt's greatest thinkers wrote recently, "When only one-quarter or one-fifth of a country share the material benefits of civilization, how can that nation call itself civilized?" Valiant efforts are being made to edy these conditions, but they are age-old nation wide. To solve them seems an a impossible task to this generation.

To people struggling with such prob what is the ministry of Christian wor it not a ministry of good-will? the rend of human service without asking eithe litical influence or commercial advanta return? We in this country have little of what such service means, for it is lit the only contact of the Middle East wit West that is not biased by some ulterior tives. This is why Christian institutions won such a place in the heart of the M world. They are expressions of a new ciple of human relations — a principle we know as the "Kingdom of God." more than ever that spirit is needed i Middle East, and if the Christian forc not implement it, no other forces will.

MATEO F. OCCENA

Purchasing agent of the Phillipine public in the U. S.

Upon the arrival of the United State eration forces in Manila in February, one platoon camped in our yard. Son the soldiers and I were chatting in the room when one more came in. All were taken, so I offered him mine, whi politely declined. But I said to him, know, I have been sitting here for over years waiting for you to come."

Similarly, I have long looked forwa an occasion like this when I could — now hereby do — personally and pu express to you, Americans in America deep gratitude for the splendid and vita tribution which you, through your mi aries, have made to the spiritual or f mental life of the Filipino nation. By ing me to speak, the committee in charg only has made me happy but also has ferred a signal honor upon me and upo Filipino evangelical Christians of whom one. We are at this very moment witn one of the greatest blessings of Christi for only under Christian auspices or inf can it happen that one of the smallest, p and weakest countries has a chance heard in a gathering of this importanc magnitude.

Today, although no official and ac figures are available, it is safe to es that out of the eighteen or nineteen m Filipinos, about half a million are Eva cal Christians, plus approximately as more who are not technically Evangelic are essentially so in their religious view these must be added two million Agli who, undoubtedly influenced by the fav

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e set by the Evangelical Christians, concluded a working agreement with testant Episcopal Church. This makes conversion of about three million, or per cent of the whole population, in n fifty years. This is a splendid rec- t I believe it is going to be even bet- n now on, because progress is increas- reater with each passing year. More luring this last war the presence in lippines of hundreds of thousands of an GI's crowding into Evangelical es and hundreds of American chap- cupying Evangelical pulpits graphical- claimed that Evangelical Christianity religion of the majority of our libera- nd gave the Evangelical movement in lippines a tremendous boost. And, al- Evangelical Christians are still in the y, their influence is far beyond that would be expected for their propor- numerical strength.

concept of absolute freedom of con- — that religion is a matter directly n the individual and God — this was entous idea to us. America has left nduring monuments in the Philippines ch she can look back with pride and ich the Filipino people will eternally er, and one of these is Evangelical nity, the charter of our emancipation eligious regimentation. And this would e been possible if it had not been for erican missionary. Therefore, we owe d your missionaries a debt we can epay.

Kyung Chik Han

Chairman of the National Christian Council, South Korea.

a is the Berlin in the Far East today. Democracy meets Communism; Amer- e Soviet Russia. The awful effect of uation is beyond description — po- , economically, religiously and so-

many years of bondage under Jap- omination, we surely had hoped that would be an independent nation after r. Our political aspirations have gone s. We are divided into two parts. We hat we call the 38th parallel — a ry line within our own territory; an rtain within our own home.

omically, we have all our natural re- and industry in the north; the south cultural. The industrial North needs icultural south, and visa versa. Now e separated.

Christians live in the north. It means e majority of Christian churches are a communist dominated, totalitarian tate today. Many prominent ministers er in jail or their whereabouts are n, Many Christian young men have same fate.

churches are still permitted to hold services on Sunday, but all other educational social activities are forbidden. The young people's organizations have been disbanded. Children are required to attend school on Sundays. Christians have been eliminated, usually, from their positions through "purges." No missionaries are allowed to enter the north for missionary work.

There are more than three million refugees in South Korea today who have sneaked over from the north. Many Christian refugees are among them. Consequently, about two-thirds of the Korean population resides in the south — is confusion, turmoil and suffering.

There are three things we should remember in regard to present day Korea: First, it is a major spiritual battleground. Every old pattern of life in Korea is broken up today — not only politically and economically, but culturally and spiritually as well.

Secondly, Korea is in a formative period. Today is the formative period in the history of Korea. It seems plain that the spiritual destiny of future Korea will be decided by this generation. Will she be truly a Christian nation in the future? A new nation is emerging today. The future character of Korea will depend largely on what we do now. When we Korean Christians think of this fact, we feel our responsibility, the weight of which no words can express.

The third important factor in Korea is the possibility of a Christian Korea. It is our conviction that if we seize this opportunity in the right way and enter into this open gate promptly, Korea will be the first truly Christian, democratic nation in the Far East. There is evidence that those who have lost the old patterns of life are turning to Christianity for life-philosophy and salvation. Many feel that the new nation needs a new foundation which only Christianity can provide. There is keen interest in religion among students, laborers, and the rural population. Now is the time to set our aim and program for the complete evangelization of Korea.

Chief Albert J. Luthuli

Zulu Layman And Administrator

Today, Africa which you have known as a great dark continent is turning a corner. Where is Africa going? What will Africa be like tomorrow? These are the questions which are uppermost in my mind and in the minds of other African leaders. They are uppermost in the minds of world leaders in Washington, London, Paris, Moscow, etc. They are uppermost in the minds of church leaders in the whole of Christendom.

We are, undoubtedly, now on the crest of a crisis in African affairs. We notice with great concern the new thrust that commerce, industry, and white settlers are making, under the auspices of the governments concerned, to make Africa an arsenal in the new strategy of world defense. The position in Africa, however as elsewhere in the world today, is aggravated by the appearance in growing strength in recent years of other "world views" making a strong bid to capture the Soul of Africa; world views or faiths such as Islam, Communism, intense materialism, and secularism.

In this crisis, the simple African culture is crumbling in the face of the terrific onslaught of Western civilization with tragic results to her people who, save for the few who have accepted the liberating and strengthening Gospel of Christ with its message of spiritual and social salvation, are quite unprepared for such a dramatic and swift change in their way of life. The people of Africa are literally passing through a tragic period of spiritual, moral and mental confusion; there is a noticeable disturbing spiritual, moral and physical deterioration.

Creditable though the Christian enterprise has been in Africa, with limited human and material resources and faced with deep African ignorance and indifference, the church must gear its machinery to attain the same standard in Africa that exists in other missionary lands, especially in the field of education and social rehabilitation, with special emphasis on securing and training African leadership, both clergy and lay. It is accepted that education without religion is dangerous; but equally so is religion without knowledge. We are beginning to see in Africa the tragic effects of both in the indifference of the youth to the church and in the multiplicity of native separatist religious sects.

The task of winning Africa for Christ is still unfinished and urgent.

Bishop Gerald Kennedy

Resident in the Portland (Oregon) Area

There are a good many things that the ministry of the church does not know. There are a good many economic truths we do not know. There are a good many things about foreign policy we do not know. But the Methodist Church ought to expect and demand that its ministry know something about Jesus Christ and the Bible. It ought to know something about the way God works upon the sins of the world. It ought to know something about moral order. It ought to know something about the fact that men sow and reap exactly what they have sown. You have a right to expect that the ministry of your church should always bring to bear upon the passing events of the day this eternal point of view which comes to men from the Gospel of God and the eternal Book, the Bible. We ought to know that field at least and be experts in it.

If the churches are ever closed, it will not be Communism that will do it, believe me. If the churches are ever closed, it will be when the laymen and the pastors of the church are disloyal to their ministries. They have the power to close them. They are the only ones. Methodism has to call back in this year all

of its membership to the fact that we are all ministers together, I do not know whether Protestantism is going to save the world. I do not know whether it can hold what it has gained. But I do know that the decision as to whether or not it works and can live will be made, not by outside forces, but by the laymen and the ministers.

PAUL RAMASESHAN
Principal, Church of South India Bible School

The future of the church in India lies in a strengthening of the village church and this should be done through a carefully planned policy of rural uplift work. If we believe that Christianity is for the whole of life, then we have a job to do as Christian people in making life worth living for the villager in India. It is not satisfactory merely to say that we shall preach religion while the state can attend to the economic standards and conditions of living. As Christian people who wish to sanctify all of life we must serve as a signpost to the government and we must touch the whole of life and plan for a unified program. Otherwise, a great deal of our work is barren. A sound spiritual life is not nourished in an under-nourished body.

In this field of aggressive evangelism, the church in India today needs to wake up to the fact of a hardening opposition from the types of resurgent Hinduism which are today putting up a brilliant apologetic, commending a universalized outlook on religion, in contrast to what they conceive to be the narrow point of view of the Christian Gospel which claims an exclusive loyalty to Jesus Christ. About 250 millions of the intelligentsia of the country are now covered by this type of Hinduism. Because of their background and history, they have not had a chance to hear the Gospel at all. The "Ten-year Plan of Evangelism" that is now being planned in the country seeks to link up the whole country in order to meet this end. The world church should have a share in this great task.

Whether we like it or not, the world of our day has shrunk a great deal and it is one whole and has to be treated as such. The world church is also a fact of our time and we have a duty to recognize that the strength of the world church is to be measured by its weakest member. The fight of the world church today is in the frontiers. In the call to planned effort to sanctify the whole life in an Indian village and in the call to meet the challenge of the hardening opposition from the intelligentsia of India, you in the States have a share. For the sake of the world church of which you and we are parts, we have to pool our resources in personnel and finance and stand shoulder to shoulder so that we may adequately convey the message of redemption that our Lord has entrusted to us.

The Cornerstone Is Laid

Boston University officials, students, alumni and friends from afar gathered on Oct. 21st at 5 o'clock on the Commonwealth Avenue side of the university's Charles River campus to witness the cornerstone-laying ceremonies for the new $1,930,000 school of theology building which is currently under construction. Funds for it were raised by devoted alumni of the school of theology throughout the United States. Actually, "the stone" is composed of three cornerstones, one of the two sub-stones having been brought to Boston University from Epworth, England, famous in Methodism as the birthplace of John and Charles Wesley, and the other cut especially in Williamsburg, Mass., birthplace of William Fairfield Warren, Boston University's first president.

In the cornerstone box was laid a collection of memorabilia for historians of the future to unearth, among which were copies of today's papers recording the event, a copy of each of the 10 religious periodicals published in Boston, and the October, 1948, *Bostonia,* Boston University alumni magazine, carrying the recent summer commencement address by President Daniel L. Marsh.

Participants in the cornerstone-laying ceremonies were President Marsh, who set the cornerstone with a trowel handed to him by Dean Walter G. Muelder of the school of theology, who, in turn, had received it from Treasurer E. Ray Speare after the latter had dipped it into the wet mortar. Guy W. Cox, chairman of the Boston University trustees, and Charles Francis Adams, chairman of the trustees executive committee, each placed a hand on a corner of the stone, symbolically dramatizing the strong support rendered by that group of men and women. Representing the alumni aid, Warren S. Freeman, executive alumni secretary, and the Rev. Leslie Johnson, president of the school of theology alumni association, held the book on which the mortar was placed for the ceremonies. Other participants included Chester N. Godfrey, representing the architects, Cram & Ferguson; Chester N. Nye for the builder, the Turner Construction Co., Bishop John Wesley Lord, who is resident in the Boston Area of The Methodist Church, who gave the invocation; and dean-emeritus Albert C. Knudson of the Boston University school of theology, who pronounced the benediction. A book "The Doctrine of God," written by Dean Knudson was one of the items sealed in the cornerstone ceremonies.

Dean Muelder spoke briefly on, "The Centrality of Religion in a Rightly Ordered Life." In his remarks President Marsh described the gifts of two sub-cornerstones which, side by side on a parallel level, provide the base for the actual cornerstone. The stone on the left sent from Epworth, England, is inscribed: "This stone is from the rectory of Epworth, England, in which John Wesley was born and lived during the years of his epochal life." The one o right has the lettering: "As a memorial the birthplace of William Fairfield W first president of Boston University, stone, cut from a boulder, was brought the ancestral farm in Williamsburg, President Marsh said of the cornerstor

"One is a block of granite from the in the Town of Williamsburg, Mass., William Fairfield Warren, the first pre of the university, was born and brough This stone was secured for us by our f trustee, John A. Dunn, grandson of dent Warren. The other stone is fron rectory of the church in Epworth, Eng where John and Charles Wesley were and lived during the early and forn years of their epochal lives. This stone tailing loving search and careful pa and shipping, is the generous gift o Rev. C. Provah Bardsley, of Wesley M Epworth, England. These stones ar tended to symbolize our recognition o debt to the past upon which we build fo future. We remind ourselves, however, we are great not because we have inh a great past, but only in proportion a possess the passion that made the past We would be unfaithful to our herita we did not improve it."

Instruction Program Uphel

PIERRE, S .D. (RNS) — Attorney Ge Sigurd Anderson has ruled that reli training in co-operation with public sc in South Dakota is no violation of cor tional separation of church and state.

He explained that South Dakota's s is not placed in question by the U.S. Su Court decision invalidating a program ligious instruction conducted in Cham Ill.

Under South Dakota law, a child ma application of his parents, be excused school one hour a week to receive reli training.

Anderson pointed out, as an outsta difference, that the Champaign system vided for such training during school in school classrooms by outside instr with the aid of school administrative ties. Religious teachers there, he showed, subject to the school superintendent' proval and supervision.

The Supreme Court held that the C paign plan "is beyond all question a u tion of the tax-established and tax-supp public school system to aid religious g to spread their faith." The system wa to fall squarely under the ban of the Amendment.

"No comparable situation could aris der our South Dakota statute," And said, replying to an inquiry by State torney George D. Lampert of Custer,

Pastor's Corner

ghes Wagner

enever we use the Apostles' Creed in orship services, questions arise about it. most frequently asked question has to th the phrase, "I believe in the holy c Church." Please note that the word lic" is not capitalized, and is a perfectly English adjective, of Greek derivation, dictionary will testify, and is an exally appropriate Protestant word beit denotes broadness of spirit, breadth, clusiveness, not exclusiveness.

en one says "I believe in the holy cathhurch," he is saying that he believes in iversal fellowship of Christians in all es everywhere. There is an enormous tion between "the holy catholic h" and "the Roman Catholic Church." Protestant, or at least a Methodist, is quired to subscribe, in doctrinal detail, formally established creed. For us ble is the only infallible rule of faith ractice.

Apostles' Creed, though actually not eation of the apostles themselves, is dest and most historically precious of affirmations of faith. It goes back to th century, perhaps further. For years lost, then restored in the eighth cenby the Franks. Outside the Biblical re, it is the revered Magna Charta of hristian Church, and sensitive Chrisecite it to the sound of trumpets in earts.

rch And Labor Relations

HINGTON — Christ was a carpenter, is one of the underlying reasons why ethodist Church, largest of the Protdenominations in this country, has be interest itself in promoting peaceful s between management and labor.

Catholic church long has been active field, with policies predominantly favhe working man. So far as known, hodists (intending to pursue a middleoad course in relation to both sides) first Protestant organization to make official project.

general idea is to acquaint the thouf Methodist pastors with the deeper gs of labor questions. The pastor n pass on this information to the mil lay Methodists and on occasion to em work toward just and peaceful nt of labor-management disputes in mmunities.

s stated in an authorized church t, the purpose is to inject Methodist "into the complex field of employer e relations, to evangelize an area of rein strife, selfishness and injustice sides bring confusion, threaten the of government, hinder national decrease prices, and substitute the law of the jungle for orderly legal processes and the amenities of organized society."

Project Director

In charge of the project is John C. Harmon, Jr., a young lawyer who is the son of a Methodist minister in North Carolina. He is the director of social and industrial relations of the Methodist Division of Home Missions & Church Extension, with headquarters at 1701 Arch St., Philadelphia.

Mr. Harmon got an insight into labor's side of the picture through service with the NRA in Washington, and in North Carolina with the Wage-Hour Division of the Department of Labor. Then he was with a Greensboro, N. C., law firm which handled cases for employers.

"If you want to know how I got connected with the project," Mr. Harmon says, "it was at a meeting of Methodist youth in Greensboro several years ago. Questions occurred to me, and after the meeting I had a long talk with Bishop Schuyler Garth. I gave the bishop my ideas of how The Methodist Church could be of service in a new field. Later I was called before a general meeting of church leaders, and the project was authorized."

Mr. Harmon spent the first 18 months in finding out, as he says, "what the score was" in Pittsburgh, Detroit, Chicago, San Francisco and other industrial cities. He talked to unions and to management. After this and other preparatory work he has just completed the instruction of a group of Methodist ministers at Emory University, Atlanta.

Interviews

The instruction included not only lectures and other classroom work, but also visits to factories, where workingmen were interviewed, and to the offices of industrialists.

The "workshop class" of ministers at Emory University will be followed, Mr. Harmon hopes, by others there and at other Methodist institutions.

In addition, Mr. Harmon plans to reach ministers of his church regularly through articles in Methodist publications.

One student in the Emory class wrote:

"The church that was born with the breath of England's industrial revolution fresh in its face is once again reaching out to touch and influence every phase of human endeavor, particularly in relation to the industrial life of America."

From the official church pamphlet:

"The only guarantee for industrial peace and prosperity is the permanent infusion of Christianity into all of life . . . to the end that hatred and strife shall give way to cooperation. Our gigantic industrial machine must operate for the good of all . . . without lessening the insistence on the salvation of individual souls." — Reprinted from the editorial page of *The Pittsburgh Press*, Sunday, August 1, 1948.

New Bishops

Thirteen of the 35 effective bishops of The Methodist Church in the United States were elected at the Jurisdictional Conferences this summer. All of them were present at the Columbus, Ohio, meeting of district superintendents and other church leaders. Shown in the picture are, front row left to right: Hazen G. Werner, Columbus, Ohio Area; Richard C. Raines, Indianapolis, Indiana Area; Glenn R. Phillips, Denver Area; Marvin A. Franklin, Jackson, Miss., Area; Roy H. Short, Jacksonville, Fla., Area; H. Clifford Northcott, Madison, Wisconsin Area; J. W. E. Bowen, Atlanta, Ga., Atlantic Coast Area; back row, left to right, Dana Dawson, Topeka, Kansas-Nebraska Area; Marshall R. Reed, Detroit Area; John Wesley Lord, Boston Area; Lloyd C. Wicke, Pittsburgh Area; Donald H. Tippett, San Francisco Area.

Bishop Gerald H. Kennedy of the Portland, Ore., Area was on the conference program but was absent when the picture was taken.

Rejects Abstinence Condition

Vancouver, B. C. (RNS) — Leaders of the United Church of Canada defeated an attempt here to make total abstinence a condition for church membership. The issue was raised at the denomination's General Council here during discussion of the temperance section of the report presented by the Committee on Evangelism and Social Service.

The Rev. Joseph Jones, principal of the Indian Residential School, Norway House, Manitoba, was the spokesman for a small minority which wanted to bar liquor users from membership. He said Indians had come to him asking if they could be accepted as members of the United Church if they drank liquor.

"My answer," said Mr. Jones, "was 'no.' Then they said they could join the Roman Catholic Church without being forbidden to drink. I still said 'no.'"

Dr. J. R. Mutchmor, secretary of the Board of Evangelism, cautioned the council to be careful in the matter.

"If we are going to admit persons to membership on the basis of perfection," he said, "let us watch what we are doing. I am afraid we are getting away from the New Testament teaching. What the church has done is to ask for voluntary abstinence."

Methodist Amsterdam Delegates At Westminister

Thomas Graham

American Methodism had a considerable delegation at the Amsterdam Conference, and about forty of the members were entertained at the Westminster Central Hall on Sunday in the week-end interval on their journey home. This informal social gathering followed a service in which Bishop Arthur J. Moore had preached to a congregation of nearly 2,000. The president of the conference, the Rev. E. Benson Perkins, conducted part of the service, following introductions by the minister, Dr. W. E. Sangster.

Presiding in the room set apart for the Wesley Club, Dr. Sangster spoke of the pleasure London felt in greeting Methodist American members of the historic conference. He had happy memories of being entertained in the bishop's home in Georgia, where John and Charles Wesley were missionaries. Supporting Dr. Sangster was the Rev. Edward McLellan, a former president of the Primitive Methodist Conference, who has recently returned from a long preaching and lecturing tour of the United States and had enjoyed the same hospitality.

Surprise For President

The president had almost literally stepped into that gathering from Holland, and he was full of reminiscence. He recalled the first session, which had for speakers from the elder and younger churches Dr. J. R. Mott, whom he described as a leading American Methodist, and the Rev. D. T. Niles, from Methodism's earliest mission field.

They had had a sectional fraternal gathering at which impressive speeches had been made by a representative of West Africa and a lady from India. Mr. Perkins confessed that he had gained a new impression of the wonderful influence of the Methodist community. Now, he suggested, they must get to work and implement what Amsterdam had stood for.

Turning to America, Mr. Perkins said he had stood in the pulpit from which Bishop Asbury had preached his first sermon. American visitors in considerable numbers visited Wesley's Chapel in London. He wanted them not to miss Bristol, where they could see the New Room, the oldest Methodist building and one of the greatest Methodist shrines in the world. He had himself there handled a Methodist record of membership that had been written by John Wesley during the closing decade of his life.

Bishops And Bishops

The president seemed quite proud that his colleague in the vice-presidency of conference was a distinguished Methodist lady and that Mrs. David Lewis had been to Amsterdam and was present in that gathering. Turning back to Amsterdam, he said that 150 Methodists from all parts had been present. Methodism had its own Ecumenical Conference, and he thought that their experience ought to be of value in the promotion of this ecumenicity among all the churches.

Bishop Moore recalled Dr. Sangster's visit to the States, where his ministry had made a distinct contribution to the life of their churches. Both Dr. Sangster and Mr. McLellan had addressed crowded congregations night after night.

The bishop movingly remarked that America did not forget the fidelity and generosity of the Mother Church. He must have had a flash of memory of the beginnings of Methodism in his country, for he next laughingly remarked that they must not take too seriously a Methodist "bishop," implying that it was something very different from the ecclesiastical figure associated with another form of church order.

Great Preaching

God was blessing Methodism in America, Dr. Moore said. Before the war ceased they had set on foot an effort that had brought 600,000 converts. Now they were starting a preaching and teaching mission for welding these people intelligently into the Christian community. Like other churches, they were short of ministers, and were hoping that a mission of this kind would bring forward candidates. They intended also greatly to extend their overseas activities.

In the preceding service all the hymns were by American authors. Dr. Sangster mischievously suggesting that, while they were good, they could not, in his opinion, equal those of Charles Wesley. The congregation, however, obviously enjoyed one of the Sankey type.

At the close, a leading minister remarked on the sermon as a great deliverance. His judgment was correct. I could myself only compare Bishop Moore with Dr. Reinhold Niebuhr for packed thought and passionate utterance. This was preaching, and preaching intended to change opinion and secure Christian decision. The preacher had been asked by a huge audience of Japanese students why he was a Christian? This sermon was a reminiscence of his answer. The bishop said he was a Christian because he liked what Jesus had to say about life and because he must have a Redeemer. He had a conviction that Jesus Christ could solve all their probl We believe, he added, in a Christ who walked the broken roads of this world.

The bishop had behind him a long of younger ministers, most of them curio wearing red ties. There was no political nificance, however, in that; they were onl mufti for travelling. In a brief talk, Moore said he had been a reader of *British Weekly* most of his life. He and late Dr. John A. Hutton were great fri and had preached together across Ame He was much interested in recent change had noticed and in the new ownership the party were several men and women ers who had represented the American and particularly the Methodist *Advocat* Amsterdam. — Reprinted from *The Br Weekly*.

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Getting a Kick Out Of Life

William L. Stidger

Who Will Keep the Whole World Neat

The dominant thought of the world day is about the United Nations and its ture. There is no deeper desire in the of humanity than for one world, a fe tion of humankind, a comrade kingd community of people, a "kingdom of

We have tried every approach there that end and have failed miserably up time; yet the idea will not die out. Pe a young couple, among my many be theological students, and their son, Jay, an idea that will work. The father is ing philosophy at Albion College in Mich He has three children and Jay, aged s judging by this story, somewhat of a losopher himself.

On a recent local election day, the y couple were going to the polls to vote decided to take their children along to them, this early in life, what an Ame duty is. On the way to the polls, their m tried to explain to them what voting citizenship meant, saying:

"Well, it's this way. We take a sli paper on which are printed many nam people who are to be chosen as our offi people who take care of our city and people who keep the streets clean, and bad people in order, people who keep like Mother does, you know, people keep the city and state clean."

Jay was thoughtful for a few minutes, his mother was afraid that he had grasped the idea, when suddenly he lo up and said; "But, if you just vote fo people who take care of the city and then who will keep the whole world n

At least that six year old child has, s how, from his parent's conversation, ca a vision of a world-wide responsibility guess is, that that is the place to begin one world education and vision; to g into the minds and hearts of the chi of the world.

rt Medical Rights

Massachusetts Council of Churches d upon its membership of Protes- rches throughout Massachusetts to port to the medical rights or "birth referendum question which will ap- he ballot on Election Day, Nov. 2nd. ement issued by the Rev. Frank Jen- ecutive secretary, restates the coun- orsement of the principle of medical vidual freedom embodied in the ref- which will make it lawful for regis- ysicians to prescribe medically ap- ontraceptive advice to married wom- e protection of life or health.

tatement reads in part: "It is our onviction that this issue, basically a uestion, has important religious and nplications, in terms of civil liberty dom of the individual to act accord- is conscience. There are those who e practice of contraception by other it they term "natural" means to be God's Law." Our interpretation of w does not agree with theirs, but y recognize the right of any church to interpret God's Law for them- d to be unrestrained by state law in e with their own interpretation. We qual right to our own interpretation Law, and in such a case as this, e state law forbids us to act accord- r religious beliefs, we urge that the hanged so as to permit us this free- action while at the same time not ny course of action upon others igious tenets do not agree with ours. and democratic state where there is established church but where the are many and equal in the sight w, it is essential that, concerning which churches disagree, the law force upon adherents of one set us beliefs, action in keeping only tenets of a different religious group.

This way lies tyranny.

"We therefore urge a YES vote on Question 4, to change the present Massachusetts law which denies freedom to qualified doctors to give, and to married women to receive, medically approved contraceptive advice for the protection of life and health. We point out that the law so amended will *not require* such practice of anyone. In the name of medical, scientific, civic, and religious freedom we urge passage of Referendum Question 4 so that such practice, now legally permitted in 46 states, be also *permitted* in Massachusetts."

The Massachusetts Council of Churches is giving wide circulation to a leaflet entitled "Moral Law and Planned Parenthood," a statement prepared by a group of theologians in refutation of the claim that "birth control is against God's Law."

The leaflet was sponsored by the Clergymen's Advisory Committee of the Planned Parenthood League of Massachusetts, numbering 1029 Protestant and Jewish clergymen throughout the state, in co-operation with the Massachusetts Council of Churches.

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The Homemaker's Corner

Mrs. Harry A. Burnham

I See by the Papers.

This week is being observed as Religious Book Week. There are lists of books obtainable to guide us in our selection of these books, and librarians are always glad to be of assistance.

In the realm of the family reading, however, the newspaper is the daily diet. Many people could truthfully quote Will Rogers' famous saying, "All I know is what I see in the papers."

An editor of one of the largest newspapers in the United States recently said that women have not adequately voiced their desires concerning the type of newspapers which they wish to have in their communities.

He reminded his hearers that the newspapers which come into their homes are quite as much their property as they are the property of the publishers, and that no paper can continue without the consent and approval of the subscribers.

He said that women, if they were united and serious about the matter could have just about any type of paper which they wished. He suggested that women approach editors and managing editors in a friendly, helpful but firm manner, stating just what they do not care to have appear in their papers, and giving constructive suggestions as to what type of material could take the place of that to which they object.

One large club of women did just that with very happy results. These women addressed a letter to the editor of the leading paper in their city asking that, for one week, the editor refrain, as far as possible, from publishing on the front page any news of crime, scandal, sorrow or depression. And they added, "We further petition that editors begin the new year for themselves and for their reading public with the expression of every possible sane concept of hope and prosperity, ignoring the troubles of the past and facing the future with a confidence which inevitably draws success in its wake."

The week suggested was the last week of the year, beginning with Christmas Day. The request was granted and it was so successful that subscriptions increased and the plan was carried on through the new year.

A "Good Journalism Week" might be a practical addition to Religious Book Week.

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"Advance Through Evangelism"

By the action of the New England Annual Conference in Malden last May, Nov. 1-21 was set aside for an evangelism program in the churches throughout the New England Conference.

The Board of Evangelism has prepared an extensive program for pastors and laymen, including young people, in the local churches of the districts. The effort is organized around three regional centers where schools will be held for pastors. Each morning, for three mornings, during the week these schools will be held. They are at Ware Nov. 3, 4, and 5 in which the Rev. Ralph Crandall, secretary of evangelism of the Springfield District, will be in charge, with Dr. Harry Denman, of Nashville, Tenn., as the inspirational speaker. The second location is at Framingham on Nov. 10, 11, and 12 in which the Rev. Ernest Case, secretary of evangelism of the Worcester District, will be in charge with Bishop John Wesley Lord, of Boston, as the inspirational speaker. The third center will be at Grace Methodist Church in Cambridge, in charge of the Rev. J. Melbourne Bowmar, Boston District secretary of evangelism, and the Rev. Delphas S. Barnett, secretary of evangelism of the Lynn District. The inspirational speaker will be the Rev. Hobart Goewey.

To these schools the pastors will come each morning for the instruction in Evangelistic methods. They will return to their churches in the afternoon and many of the churches will carry on a supper training conference for laymen and youth who will go in the parish to visit in the homes of people to endeavor to win them to Christ and the church.

The three important phases of this effort in each region in the course of a week includes a Sunday afternoon preparatory conference for pastors and lay workers to give preliminary guidance in setting up an evangelism visitation in the local churches of the region. These preparatory conferences come on the afternoon just preceding the school and visitation in each particular region. The second phase is the visitation effort itself in each local church. It may be carried on simultaneously with the school during the evenings of the same week. Some pastors and churches will find it necessary to have their visitation at a later date. The third phase of the program for the conference is the arrangement for Sunday night evangelistic services in each of the regions following the week's visitation evangelism. These evangelistic services will be held on Sunday nights during November.

The following are the dates, places for the centers, and the speakers for the evenings:

November 7th:
Greenfield Methodist, James R. Duncan
Providence Methodist, Easthampton, Clifford Lindberg
Wesley Methodist, Springfield, John Snook

November 14th:
Fitchburg Methodist, Arthur Hopkinson
First Methodist, Hudson, Donald Paige
Milford Methodist, Henry Helms
Wesley Methodist, Worcester, John Hoon

November 21st:
First Methodist, Boston, Arthur Newcomb, Jr.
Oak Square Methodist, Brighton, Ralph Crandall
Grace Methodist, Cambridge, John Hoon
First Methodist, Dorchester, Alfred Minyard
Emanuel Methodist, Waltham, Ernest Case
Mt. Bellingham Methodist, Chelsea, D. Malcolm Keir
Ipswich Methodist, Henry I. Bailey
Maple St. Methodist, Lynn, George Butters
Center Methodist, Malden, George Fallon
College Avenue, Somerville, Lemuel K. Lord
St. James Methodist, Stoneham, Otis Maxfield

November 28th:
North Andover, Ernest Mills

During the new quadrennium there is an evangelistic goal of one person newly won to Christ and the church for every seventeen active members. If the New England Conference, with it's 68,987 active members reported in May, 1948, reaches that goal this year, it would mean there will be 4,068 new members received into the churches of the conference during the year. The evangelistic ratio of 1:17 means persons who have never made a commitment to Christ and the Christian life nor have belonged to a Methodist church before. The evangelistic Ratio does not include letters of transfer from other Methodist churches. The excessions from preparatory membership, profession of faith, and by transfer from other Methodist churches for the year ending May, 1948 was one of the lowest in number in the last ten years. The net gain in membership in the conference year 1947-48 in overall membership (active and inactive) was 48 or an average gain of one-fifth of a member per church.

The "Advance For Christ and His Church Through Evangelism" calls for a much more extended outreach to bring into the church more men, women, youth, and children who are not now related to the church. This "Advance" also includes the reactivating of the present membership of the church in all areas of church life.

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Prohibition Candidate

The Rev. Mark R. Shaw, of Melrose, has been named as the Prohibition candidate this year for governor of the monwealth of Massachusetts. While his full time now to peace education as New England secretary for the N Council for Prevention of War, Mr. has had a lifelong interest in the temp and prohibition movements. He spent years after college with the Intercol Prohibition Association, as eastern secretary in Boston and then as gener retary in the Chicago headquarters. H then sent to Japan for special temp and social welfare work among the ch and colleges, under the joint auspices Board of Temperance and Board of Mi as one of the Methodist Centenary pr During these years, he visited over tw dred colleges and universities in the States, China, and Japan. While in Jap served on the Japan National Christian cil, and the Japan Methodist Commit Social Welfare was organized in his in Tokyo.

Mr. Shaw maintains that the peace ment and the temperance cause are very ly related, for 'in the final analysis, th factor vital to any real peace — a peac is more than just a temporary armed — is a higher level of spiritual life, of and civic righteousness." These virtu not promoted by the American peopl penditure, in 1947, of $9,640,000,000 fo holic drinks — actually nearly *twenty* as much as we spend for all our ch and over *three* times as much as we for all our public schools and educ institutions! "Moreover, does the vice, delinquency, disease, insanity, povert litical corruption, accidents, and death ming from the legalized liquor traffi to promote the civic righteousness so needed to meet the crucial issues of days?" The Prohibition Party gives the tian forces a means of protesting agai apathy of the major parties.

Mr. Shaw reminds us also that the in its national platform stands st against peacetime military conscriptio against any racial discrimination, for eratives, for world organization, and other progressive measures. Since its zation in 1869, the Prohibition Party, i has been the first party to advocate vital reform measures such as univers frage, civil service, direct election of se abolition of child labor, conservation tural resources, old age pensions, une ment insurance, and the tariff com — measures since adopted or now ge approved. As a candidate in Massac Mr. Shaw favors the proposal per planned parenthood, favors the aboli the death penalty, and opposes the use lic funds for sectarian schools. — Sta prepared by Mr. Shaw.

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ommunism Thrives

s increasingly interdependent world, of its people go hungry in normal -half cannot read or write, one-half d with pain and disease — and the worse in war and post-war days," ı E. Diffendorfer told the Assembly reign Missions Conference the other he added: "This is the background ɔcial revolution through which the passing today. This is the back- f the appeal Soviet Russia is mak- e world today. So long as commu- ms to offer Asia, Africa and Latin a new and classless society, based xploitation but on brotherhood and nd so long as our western civiliza- not fulfill these visions of men, l be no respite from Communism's s. . . . The missionary advice of- the Christian church today calls his aggressive action to give all men and security — and without a shred ırianism."

here there is agreement that the an- communism is not in guns, or in ing, or in witch-hunting, but in acts and brotherhood — social, eco- nd political — to the oppressed of

l T. Baker, in his straight-speaking et's Act — Now!" has this to say: iet idea is one that speaks directly ɔblems of Asia, speaks to the hungry andless, the debt-ridden and the op- The frontiers of world Communism ard all over the map. They can be ıck only by the forceful offensive of nd program that stops them in their ırristians must either serve the needs l's men better than the Communists e prepare to yield ground to them. is that clear!"

Eby, well-known economist, says: conviction that Communism's chal- s in the hope it offers to the de- asses of the world. They, the naked, and oppressed are looking for an ɔm their misery, and either we or munists will supply the answers to ressed. . . . The counter-revolution ed only if it becomes more radical humanitarian than the Communist . Reaction or war will never suc- ɔbliterating the challenge of Com- if anything, it will create the con- ı which Communism thrives. . . . ty can meet the challenge of Com- n the realm of economics by trans- e abstract concepts of justice it on Sunday into specific programs on Monday and all the other days ek."

Richard C. Raines states it thus: on, 600 million people in want are the jury deciding between Communism and our way of life. Where does the hungry, benighted man get his opportunity? Will those of us who are in democracies give rights to the common man — or must he look to Communism?"

And Mrs. Vera Micheles Dean, of the Foreign Policy Association, affirms: "Communism is not the cause of the unrest in the world, but it is one of the effects of conditions in the world. Communism might have come if Marx had never written *Das Kapital* and if Lenin had never lived. . . . We shall not succeed in alleviating the maladjustments of the world merely by denouncing Russia and Communism. We must take the leadership in correcting them."

Here then is the challenge to us who call ourselves followers of Christ: to help heal "the open sores" upon which Communism capitalizes and thrives.

Bryan Joins Evangelism Board

The General Board of Evangelism of The Methodist Church announces the election of Dr. Dawson C. Bryan of Houston, Texas, as associate secretary in charge of the Department of Personal and Visitation Evangelism, effective immediately.

This is a new department authorized at the organizational meeting of the General Board for the new quadrennium on July 28th. As head of the department Dr. Bryan will be in charge of the promotion of religious surveys, schools of visitation evangelism, the organization of laymen in local churches for visitation evangelism, the training of young adults and youth for personal work, and the organization of new churches by the visitation method.

Dr. Bryan is well equipped for this work having received, largely by personal work and visitation, more than 3,000 members into St. Paul's Church in Houston, Texas, during the 11 years of his pastorate there. Moreover, he is the author of two outstanding books in the field: "A Workable Plan of Evangelism" and "A Handbook of Evangelism for Laymen." He issued an earlier volume entitled, "The Art of Illustrating Sermons."

Under his leadership St. Paul's Methodist Church at Houston has developed into a church of 3,500 members and has a plant valued at one and three-quarter million dollars. Previous to this pastorate, Dr. Bryan served as pastor of Centenary Church, St. Louis, Mo., and other churches in Missouri and Kentucky, including a term as district superintendent in Missouri.

A native of Dawson City, Canada, Dr. Bryan was educated at the University of Texas, Southern Methodist University and the University of Chicago. Central College, Fayette, Mo., conferred upon him the doctor of divinity degree in 1936.

Dr. Bryan was a member of the General Conference in 1944 and 1948 and the South Central Jurisdictional Conference in 1944 and 1948. He has been a member of the General Board of Evangelism since 1944, chairman of the South Central Jurisdictional Board since 1944, and chairman of the Texas Conference Board since 1939. In 1941 he was a member of the evangelistic team of the National Christian Preaching Mission.

Mrs. Bryan is the former Rachel Marie Boynton. There are two children: Mrs. Richard V. Lewis of Austin, Texas and Oscar who is in high school. Dr. and Mrs. Bryan will make their home in Nashville, moving here at an early date.

Miscellaneous Advertisements

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalogue and details on request. Redington Co., Dept. 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Intermarriage Ban

California's 98-year-old ban on interracial marriage has been overruled by the State Supreme Court in a four to three decision. The majority opinion holds that marriage is "something more than a civil contract, subject to regulation by the state. It is a fundamental right of free men;" which means, the judges said, the right to marry the person of one's choice. The minority opinion, on the contrary, upheld the law on the ground that mixed marriages were "incompatible with the general welfare." It pointed out that marriage between whites and Negroes is prohibited by the laws of thirty states, including California, and that none of these laws has ever been successfully challenged.

The suit was instituted by a mixed couple who last year were refused a marriage license by the Los Angeles County clerk. It is thought probable that county officials will appeal the decision.

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